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STYLES OF CHURCH ARCHITECTURE.[1]

THERE is no such thing as a style of architecture distinctly ecclesiastical. What goes by that name is simply ordinary secular architecture applied to ecclesiastical purposes. The Church never had a style of her own. When she needed a sacred edifice, she turned to the architects and builders at her command, and they in turn carried out her wishes according to the established rules and methods of the period.

Styles in architecture are a living growth, consequently ever changing, proceeding from one another by a sort of lineal descent, each style being only a modification of the one that went before it, and the most recent exhibiting unmistakable traces of the most ancient. Modern architecture is an imitation of the ancient forms. The architecture of the Middle Ages proceeds from that of the Roman, and the Roman architecture owes its most beautiful and striking features to that of the Greeks.

GREEK.

Greek architecture aimed at external beauty. Its characteristic edifices consisted of four walls surrounded by a row of columns, forming a quadrangular portico or peristyle. The columns were crowned and bound together on top by an entablature, which sustained the roof, and the gables at each end became the triangular enclosure known by the name of pediments. The essential

[1] This article is in the main a summary of studies on the subject of Church Architecture written for THE ECCLESIASTICAL REVIEW by the late Very Rev. Dr. John Hogan, and published originally in these pages during 1899 and 1900.

features, therefore, of all Greek architecture are the *column*, the *entablature*, and the *pediment*.

(*a*) The *column*, with its three component parts: the *base;* the *shaft*, with its happy proportions, its exquisitely tapering form, and its flutings or hollow mouldings; and the *capital*, with its parts: the *necking*, the *echinus*, and the *abacus*.

(*b*) The *entablature*, with its parts: the *architrave*, resting directly on the capitals; the *frieze*, a larger surface, generally decorated; the *cornice*, projecting over the rest and elaborately moulded or carved.

(*c*) The *pediment*, the surface of which is often laden with bas-reliefs, is the cornice, carried round the triangular gable at each end.

There are three *orders* of Greek architecture:

(*a*) The *Doric*, recognized by its massiveness, the absence of base to its columns, and the simplicity of its capital and entablature.

(*b*) The *Ionic*, more elegant and graceful, and distinguished by the *volutes* or rolls of its capital.

(*c*) The *Corinthian*, discerned by the rich acanthus leaves and graceful helices and little volutes that adorn its capital.

The principal *ornaments* of Greek architecture are: *Mouldings* of definite form and combinations, imitations of the acanthus leaf, honeysuckle and palm, strings of oves and pearl-oves (*eggs* as they are sometimes called), and darts.

Roman.

Roman architecture was a reproduction or adaptation of Greek architecture. In it we find columns, entablatures, porticoes; and the Doric, the Ionic, and the Corinthian orders, with their usual ornaments, although with striking differences. The imitation of the Doric and the Ionic orders is far beneath the original, but the Corinthian, though extremely graceful as we find it among the Greeks, reached its perfection in the hands of the Romans.

The most characteristic feature of Roman architecture is the use of the *Arch*, practically unknown to the Greeks. It permitted the bridging over of ordinary openings, such as doors and windows, with small materials, and, later on, the construction of large vaults

and covering in of vast spaces. With the arch they combined the beauty of the Greek orders, so that the former represented the *constructive* element, and the latter the *decorative* element of their buildings. The orders were gradually modified. The sober, chaste ornaments of the Greeks gave way to others more elaborate and luxuriant. The columns, when too short, were raised up on *pedestals*, an element unknown to the Greeks. Frequently, several superposed rows of columns became necessary to reach the summit of the walls, and, with a view to variety, each row was made to belong to a different order.

Such were the conditions of the art when the Church was established, and had she been at the time sustained by secular authority, no doubt magnificent structures would have been erected in the richest Roman style for the purposes of the new religion. But it was only under Constantine and the Christian emperors that architecture began to pay homage to the true faith. By that time the art had already degenerated, although its traditions were never entirely lost, and it is from these that the Church borrowed methods and inspirations. In selecting the style to follow in her sacred structures, she could not think of adopting that of the pagan temples, for in size and in shape they were entirely unsuited for her needs; but there was another kind of building which adapted itself almost perfectly to the requirements of Christian worship,—the *basilica*—which became the prototype of the Christian church from the outset.

Basilica.

The *Basilicas* of the Roman Empire were as a rule law courts or meeting-places. They were generally spacious, and the interior area was separated by two, or, it might be, four rows of pillars, forming a central nave and side aisles. The end opposite the entrance had a semi-circular shape, called the apse, and in this portion, which was raised above the level of the floor, sat the judge and his assessors, while right before him stood an altar upon which sacrifice was offered before beginning any important public business.

This form was at once adopted with slight modifications for the Christian assemblies. The apse was reserved for the bishop

and his clergy; the faithful, separated according to sex, occupied the centre and side aisles, while between the clergy and laity stood the altar, together with the rostrum, from which the Sacred Scriptures were read and the sermons delivered. In short, the basilica became the normal type of religious architecture and has remained so throughout the Western Church. But it was otherwise in the Eastern Church, in which a new style was erected, called

Byzantine.

The *Byzantine* style became popular in the East after the seat of the Roman Empire had been transferred to Constantinople. It developed very gradually until it reached its perfection as we see it in the church of Sancta Sophia. This style seems to have been elaborated, as to form, from the circular buildings of the West. The Romans gave the round form to their tombs, and sometimes to their temples. Not a few of the early Christian edifices, especially baptisteries, were built in that shape. They were covered on top, sometimes by a wooden roof, sometimes by a dome, as is the case with the Roman Pantheon. This latter method of covering, transported to the East, became the characteristic feature of the new style.

The Eastern churches were crowned with domes, resting, not on the walls or pillars as in the Roman structures, but on four arches raised on the pillars, the triangular spaces formed by the arches and the circular base of the dome being built in and forming what was called *pendentives*. Instead of the circular form, these churches commonly assumed that of the Greek cross, the centre being crowned by the principal dome, while the branches were covered with lesser domes or vaults. The other features of Roman architecture almost entirely disappear. The columns frequently give place to piers; the entablatures are transformed or vanish; the capitals present an entirely new aspect, the foliage with which they are decorated being peculiar in shape and cut into the block instead of standing out from it, as in the Ionic and Corinthian orders. This style penetrated also into Western Europe and inspired the architects of a long line of domical churches.

ROMANESQUE.

The *Romanesque*, called by the French the *Romance*, and by the English the *Norman*, proceeds from the Roman, but everything in the latter undergoes a deep change. The *apse* is enlarged to accommodate a more numerous clergy. The *altar* is moved back, in order that the clergy may sit in front instead of behind. The *aisles* at either side of the nave, instead of stopping short at the apse, are carried round it. The *transept* is gradually lengthened at either side, so as to form a cross with the nave and its prolongation in the choir. Occasionally the transept assumes at each end an apsidal or rounded form. Besides the main altar others are introduced, sometimes in the transept, sometimes in small chapels which are gathered in growing numbers around the choir and the apse. At the same time, a series of *features entirely new* gradually appear and become the most distinctive characteristics of mediæval architecture.

(*a*) The *vaulted stone roof* was introduced to take the place of the flat inner roof or ceiling, more or less richly panelled and decorated, of the basilica. The first attempt was to span the space to be covered by semi-cylindrical vaults, but their enormous lateral thrust was too much for the sustaining walls, and this method had to be abandoned, except in the case of side aisles and other similar narrow spaces. Next, the method of intersecting vaults was introduced, dividing the roof into a series of sections, each of which rested on the parts of the wall corresponding to their extremities. These parts had to be exceptionally strong and this led to the introduction of piers and buttresses.

(*b*) *Piers* in the interior were substituted for the rows of single, close-set columns of the basilica. Separated from each other by the full breadth of the intersecting vaults, they were much fewer in number, but of enormous size, square, rounded, or decorated by small attached columns or shafts. Gradually they emerge from their original massiveness and become, little by little, light and graceful. While always strong enough to sustain the vertical pressure, they had to be protected against the lateral thrust of the arches on which the stone roof rested, and this led to the introduction of the buttresses.

(*c*) *Buttresses.* In Roman architecture pilasters or square columns were often built against the parts of the wall which were subject to special strain, and it is doubtless from them that the mediæval device was borrowed; but in shape, in variety, in importance, as well as in special purpose, the mediæval buttress is entirely different. It grows steadily in size with the practical requirements of the structure, and, at the same time, it becomes ever lighter to the eye.

(*d*) *Doors.* In Roman architecture and in the basilicas the doors were adorned simply by the mouldings of the jambs and lintel of the solitary arch that sometimes crowned them. In mediæval architecture, instead of the single arch right over the door, we have a series of arches ever larger as they approach the outer surface of the thick wall, spreading themselves out with the columns upon which they rest, and the vacant spaces between the columns are gradually filled with figures of sacred personages.

(*e*) *Steeples.* Towers, spires, steeples, were not a part of Greek or Roman architecture. They were a pure product of the Middle Ages, and belonged to our churches long before they found a place in secular art. They served, first of all, to lift up the church bells high in the air so that their sound could be heard at greater distances in every direction. Then they were the first object to meet the eye of the traveller, guiding him to the sacred shrine. To the people themselves they were a perpetual reminder of God's presence among them. Finally, they added much to the dignity of the sacred structure, being a natural symbol of superiority.

In Italy they were generally built apart from the sacred edifice; in the rest of Europe they were a portion of the church itself. In many cases they were single, and commonly stood over the crossing of the nave and transepts, in the very centre of the structure. Occasionally we find a tower placed beside the door of the main entrance, and such a position naturally called for a corresponding tower at the other side, and of equal size. This second tower is sometimes smaller, or unfinished, or entirely missing, and the reason of this is to be sought for in the unexpected interruption of the work, or the lack of resources, or in the fact that they were built at different periods.

Mediæval Gothic.

The *Gothic* proceeds directly from the Romanesque, with its basilical form deeply modified, the vaulted roofs, the massive piers, the richly decorated porches and doors, the lofty towers. The difference between them, which at once strikes the beholder, is the apparition of the *pointed arch* in the Gothic. It was first introduced as a convenience, to lessen the lateral thrust of the vast curves that spanned the naves and aisles of the cathedrals. Then it offered another great advantage—that of vaulting with facility all sorts of irregular areas. Finally it came to be loved more and more for its own sake, as a thing of beauty.

The pointed arch gave an aerial aspect to the heaviest materials. Pillars, vaults, towers, were borne aloft. The broad surfaces of wall were replaced by the rich, harmonious tones of stained-glass windows. The heavy buttresses became light and graceful, stretched forth their powerful arms to sustain the roof, and each was suitably decorated and crowned by an elegantly designed pinnacle. The inner roof presented endless combinations, many of great beauty. The doorways, already rich and striking in the Romanesque style, were enlarged still more and adorned with hundreds of figures and ingenious devices. The whole sculptural decoration became more elaborate, more profuse and more refined.

This vast architectural movement began in the twelfth century. Its earliest movements belong to France. From the Royal Domain—that is, the territory placed under the immediate administration of the king—it slowly worked its way through the centre and south of France. It spread much more rapidly into the province of Normandy, and then passed over into England. Ultimately Germany, Spain, and Italy yielded to the general impulse.

Though visibly borrowed from France, yet wherever adopted it was only on condition of its accommodating itself to the earlier traditions of the various provinces. Everywhere we find striking differences bearing the unmistakable impress of local inspiration, adapting itself to the traditions, the requirements, and the varying tastes of each people, and at the same time showing with what

freedom and independence Gothic architecture was taken up and practised from beginning to end. The celebrated cathedral of Cologne, purely French in style, is perhaps the noblest of Gothic edifices.

Renaissance.

Everywhere Gothic art gradually declined, and the degeneracy and decadence into which it had universally fallen in the latter part of the fifteenth century prepared the way for the total revolution which was about to follow—the *Classical Revival.* It came with the great upheaval which closed the mediæval era and opened that of modern history.

Modern architecture, like modern history, begins with the Renaissance and comes down to the present day. It is a consequence of that irresistible impulse which filled men with enthusiasm for all that belonged to classical antiquity. To think, to speak, to write like the ancient Greeks and Romans was the sole ambition of the philosopher, the orator, and the poet. To gather inspiration from the artistic creations that had escaped destruction soon became the supreme wish of the architect, as well as of the sculptor and the painter. Thus architecture which had been hitherto *creative*, now became principally *imitative.* As might be expected, Italy was the place in which the whole movement of the Renaissance originated, for there from north to south striking remains might be met of ancient monuments well calculated to awaken curiosity and suggest imitation. Rome became the great centre of the classical revival, but it is in Florence that it took its rise. Of the three great architects, Brunelleschi, Alberti, and Bramante, under whose guidance the transformation was accomplished in Italy, the two former were Florentines, and the third was formed at their school.

The change consisted at the outset chiefly in the adoption of the old Roman methods of construction and decoration. In the heart of the sixteenth century two architects, Palladio and Vignola, enthusiastic admirers of all that appertained to Roman art, set the example of strict adherence to all its most minute rules. In the following age its laws began to be applied less strictly. There was more of individual fancy, of caprice; more of elabo-

rate ornament than in the purer forms of Greek and Roman architecture; a more ostensible display of the dexterity of the architect.

France was one of the first to yield to the innovation. Spain was not slow to follow the example of France. England and Germany, upon whom the chill of Protestantism, which proved fatal to all religious art, had come, were much slower to move.

In this style, it is true, some of the methods and aspects of the Gothic remained, but the most characteristic feature of all—the pointed arch—was completely swept away; the infinite variety of Gothic sculptural decorations was superseded by the stiff and stately ornaments of Roman art, and, with the exception of Spain and England, the beautiful towers and spires ceased to form a part even of the most important religious structures, but in their stead rose a new feature—the dome in all its majesty and beauty. The dome of St. Peter's having once set the fashion, it was followed everywhere, so that a dome seemed to be the necessary appendage of every great religious edifice, and in the New World it stands forth as one of the most conspicuous features of religious or secular architecture. But because it is not a strictly classical feature, it has been sacrificed by some of our modern architects, whose highest ambition is to reproduce the ancient Roman basilicas as they stood, and farther back the old temples of Pagan Greece.

Modern Gothic.

The supremacy so rapidly won by classical architecture had lasted for two hundred years. The principles and spirit of mediæval architecture were completely forgotten, and its products were spoken of with a mixture of pity and contempt. This condemnation was not a mere speculative judgment, but was acted upon practically whenever opportunity offered. A façade, perfectly classical, was attached to an unfinished Gothic structure, or some other adjunct was introduced among the surroundings of another style of art and of another age. New additions and decorations of the interior were all in classical style. The old Gothic columns were grooved to make them look like Doric or Corinthian. The choir and chapels were filled with modern paintings,

and, in order to light them up, the beautiful stained-glass of former ages was removed from the windows. The windows themselves were sometimes filled in, and in their place was set up some sculptural work or some new picture. The quaint devices and curious mediæval figures that covered the pavement of the floors were cast out to make room for the alternating slabs of black and white marble.

Thus proceeded the work of transformation. Almost all traces of mediæval architecture would soon have disappeared, had not a reaction come and a general movement for Gothic architecture set in during the nineteenth century. This movement began in England and grew rapidly. A host of draughtsmen, architects, archæologists, and artists explored the neglected treasures of the land and gave the results to a people in love with all things mediæval. Decayed monuments were admirably restored, not in the style of the day, but as nearly as they knew how in the style of the monuments themselves, and new and beautiful churches, Protestant and Catholic, and many of the most important secular buildings, were raised in one or another of the old Gothic styles. In France, Belgium, and Germany things followed a similar course.

From all this it is easy to discern the sources from which this country gathered inspiration for the construction of her religious edifices. For the first settlers, art in church building was out of the question; only a shelter was thought of. Gradually, reverence for God led priests and people to aim at something more—to add some sort of dignity, external and internal, to their places of worship. Naturally their thoughts went back to the distant homes they had come from; they remembered the churches they had learned to contemplate with awe, and their ambition was to reproduce what could be reproduced of them in a foreign land. Often the choice depended on the only available architect, who was told to do what he could do best, or was allowed to carry out what he preferred to do. This is how it happens that in this country all the styles of Europe are represented, and that none so far has obtained, or is likely to obtain, the mastery.

THE CONSTRUCTION OF A CHURCH.

THE following paper contains a general outline of the principal appointments to be considered by the architect in the construction of a Catholic Church. The topics are specified under distinct paragraphs. Each of these permits of further enlargement touching the choice and quality of the material, the character of the decoration, and similar details, into which we do not pretend to enter here, as we wish to limit our statements merely to the liturgical requirements of the case. The topics considered are the following:

I.—SITE.
II.—ADJOINING BUILDINGS.
III.—SIZE.
IV.—PLANS.
V.—FORM.
VI.—POSITION.
VII.—DOORS.
VIII.—WINDOWS.
IX.—SACRISTY.
X.—SANCTUARY.
XI.—ALTARS.
XII.—PULPIT.
XIII.—CONFESSIONALS.
XIV.—ORGAN GALLERY.
XV.—HOLY WATER STOUPS.
XVI.—FLOOR.
XVII.—COMMUNION-RAIL.
XVIII.—SACRARIUM.
XIX.—BELLS AND CLOCK.
XX.—STATIONS OF THE CROSS.
APPENDIX—BAPTISTERY; CEMETERY.

I.—SITE.

It is of great importance that the site selected for a church be a spot somewhat prominent above its surroundings. In any case the foundation should rise above the natural level of the place, so that the pavement of the church is reached by an ascent of three or five steps. It is, moreover, proper that the church be isolated in its position, that is to say, unconnected with and separated from the walls of other buildings, by at least a few paces. This is indicated by the *Pontificale Romanum* when it says: "Provideatur, quod Ecclesia possit exterius libere circumiri."[1]

The locality should not be damp or marshy, or close to the side of a hill. When it is necessary to build the church on a declivity, enough space should be levelled artificially to accommodate the church and to leave additional room between the church and the end of the excavated portion, which latter is to be strengthened by a wall and provided with channels in different

[1] Tit. *De Consecratione Ecclesiae.*

directions, by which the water flowing into this space may be drained. For like reasons there should extend entirely around the church a pavement of cement, asphalt, or other hard material.

II.—Adjoining Buildings.

The dwellings of the clergy are properly placed by the side of the church, although separate and distinct from it. There may be a lodge for the sacristan or warden close to or above the sacristy in order that the church may be more easily guarded against sacrilege, theft, or fire. In this case, however, it is to be observed:—

1. that such dwellings must not obstruct or disfigure the view of the church from without, or prevent the light from shining through the windows;

2. that there should be no window or door opening directly from such buildings into the church, through which persons may indiscriminately have a view of or access to the interior of the church.

III.—Size.

The church ought to be large enough to contain not only the regular congregation, present or future, but also to allow a liberal space for more than ordinary gatherings of people on occasions of special solemnity. St. Charles suggests that the average room given to each person ought to be something over three feet square, making separate calculation for the space occupied by the pillars, piers, walls, and benches.

IV.—Plans.

With the possible exception of purely Greek architecture, any form of the art that has been considered[2] will accommodate itself for religious purposes. Having chosen a particular style and selected a competent architect, let him draw up the detailed plans. Whatever suggestions the priest may have to make, he would be ill-advised in urging an arbitrary combination of elements. Every competent architect will consider himself bound by the laws and traditions of his art, without attempting to combine styles which are essentially at variance in detail.

[2] *Vide* first article of this number, "Styles of Architecture."

V.—Form or Ground-Plan.

Unless the site enforce special limitations as to form, the very character of the church and the traditions back to almost Apostolic times demand that the ground-plan be laid out in the form of a cross. Where it is possible, the *oblong* or *Latin* cross is to be preferred. The part which corresponds to the upper portion of the upright piece of the cross is called the *choir* or *sanctuary;* the part which, being much longer, corresponds to the lower portion of the cross is called the *nave.* The nave is divided longitudinally by two, sometimes by four, rows of columns or piers into three or five portions respectively, the portions at each side of the nave being generally somewhat narrower and lower than that in the centre. These side portions are called *aisles.* The parts corresponding to the transverse beam of the cross and running at right angles to it, opposite to each other, are called *transepts.*

VI.—Position.

Although the *Caeremoniale Episcoporum*[3] for symbolical and practical reasons would have the back of the church look directly toward the East, this position is not always possible, and hence may be deviated from. At the front of the church are placed a vestibule, a belfry or tower, and the baptistery.

1. The *vestibule* may be a passage the full width of the church running between the outer and inner doors of the building, or separate entrances leading to each of the inner doors.

2. The *belfry* is ordinarily constructed on the right side of the front, but it may be erected also on the left side, or at the end of either transept, or at the intersection of the nave and transept.

3. The *baptistery* is usually built on the left side of the front. In some cases it is a building separate from the church, at times very large and a marvel of artistic beauty. As a rule, however, it is part of the church building; but it should always be separated by a railing or partition from the nave or the aisle.

VII.—Doors.

There should be as a rule three doorways in the front, or as many as there are aisles in the church. The central entrance is

[3] Lib. II, cap. VIII, n. 44.

to be larger and especially ornamented. The doors of these entrances ought to be of solid material, wood or metal, folding, and opening outwards, provided with heavy locks so as to prevent desecration by prowlers when closed. Besides the main doors leading into the church from the outside there should be inner doors, swinging both ways, to protect the people in the church from the inclemency of the weather, and to safeguard the observance of reverence.

Side-doors, unless they are necessary to reach the sacristy, are out of place in a church edifice, especially if they be close to the sanctuary, where they would be apt to obstruct and cause disturbance during the sacred functions of the altar.

VIII.—Windows.

The windows should correspond to the architectural design, style, and size of the edifice. They are to be wider in the jambs on the inside than on the outside, for which, apart from utility, the early Christian writers assign a symbolical reason. As their principal object is to give light, they ought to be so placed as to receive the best light for the church and chapels. They should be constructed in such a way as to allow their being readily opened for ventilation, and be placed as high up as possible, so as to prevent a view from or into the street. In regard to stained-glass windows, it is to be observed that only emblems and pictures representing the mysteries of our holy faith and the images of canonized Saints, or of those who are beatified, are admissible.

IX.—Sacristy.

The proper locality for the sacristy is near the high altar, so constructed that the clergy may enter the sanctuary directly from it without passing into the nave of the church. The Ritual does not prescribe any definite position for it, but convenience suggests that it be, if possible, on the right side of the church. It should afford ample room for vesting, and for placing the usual furniture required in the liturgical functions. The oblong form is most suitable for the distribution of its appurtenances, with abundant light. Hence it is advisable to have windows on opposite sides—

which arrangement, furthermore, allows free currents of air to pass through the room—a feature which is very necessary for the preservation of the objects usually stored in the sacristy. Many churches have sacristies on both sides, either to provide ample storeroom or to utilize the place for the vesting of the altar boys. If the sacristy be located behind the altar, it has either one door in the centre, or, if there be two doors, the one that leads into the street is usually located on the Epistle side.

DETAILS OF THE SACRISTY.

1. There should be in some part of the sacristy a recess or oratory, where the celebrant may prepare for the sacred function or make his thanksgiving. In many churches the sacristy has a small altar, with a crucifix or some pious picture and a *prie-dieu*. This altar has a tabernacle in which the Blessed Sacrament may be kept from Maundy Thursday to Holy Saturday, or on any other occasion, when It cannot be reserved in the church. In some convenient spot are to be placed the tablets containing the prayers prescribed before and after Mass.

2. In this oratory, or in some other suitable place of the sacristy a confessional is erected, intended especially for those who are hard of hearing. It saves annoyance if an ear-trumpet or otophone is kept in this confessional.

3. In a central position of the sacristy is placed a large crucifix or image which the celebrant is required to salute before and after celebrating Mass.

4. The table or case, covered with baize or other suitable material, for the vesting of the celebrant and ministers, is placed under the crucifix. This table is provided with a chest of drawers which is placed upon the upper surface on both sides. In some of these drawers the corporals, purificators, palls, and similar necessaries are kept clean, in proper order, and within convenient reach. There should be separate drawers for the amice and purificator of the celebrating priests and ministers; also one large drawer or several smaller ones for the soiled chalice linens. Between the two chests of drawers above the table is space which may be utilized for placing the chalices, patens, ciboriums, ostensorium, lunula and its case, unless they are kept in an iron safe.

This space should be enclosed and secured with locks. In front of the celebrant above the table are to be placed—(*a*) a card containing the prayers recited by the celebrant whilst vesting; (*b*) a tablet giving the title of the church, the name of the diocesan bishop, and the *oratio imperata*, if there be one prescribed by the Ordinary; (*c*) the *Ordo* for the convenience of the celebrant.

The lower portion of the table forms ordinarily a chest provided with separate drawers, of nearly the width of the table. Here the vestments are spread out, apart from each other, in proper order, according to the various liturgical colors. On each side of these large drawers there may be smaller chests, in which the *clean* amices, cinctures, towels and like objects are kept, whilst others are reserved for the *soiled* altar linens.

On both sides of this table, if possible, otherwise in some convenient place, there should be constructed closets about nine feet high and at least three feet deep. One of these is provided with supports on which to hang copes, preaching stoles, surplices and albs, and a place for the antependiums; in the other, which is supplied with shelves, are kept candles, missals, altar and credence cloths, cruets, thuribles, and other articles used at the altar.

5. There should be a lavatory in the form of a stationary washstand with the customary spigots, or a small hanging water tank with a spout under which a basin is placed, and a rack for a towel.

6. An ambry attached to the wall, containing the large oil-stock. The latter should always be kept under lock and key.

7. A small writing desk with paper, pens, and ink. In it are kept the Ritual, book of Gospels, book of announcements, registers of baptisms, confirmations, marriages, deaths, intentions and pew rents, and of the various societies and confraternities connected with the church.

8. A place in which such pieces of furniture as the bier used at funerals, the large and small candelabra, the cenotaph, the benches of the sanctuary when not in use, extinguishers, poles, ladders, brooms, brushes, dust-pans, collection baskets, absorbent cotton, and other articles of similar kind, are kept, should be provided within easy reach of the sacristy. If this or a similar room be

used as a place of vesting for the altar boys, it should have a closet for their cassocks, surplices, etc.

9. In many sacristies a small bell is hung at the exit into the sanctuary, by which the server announces to the congregation that Mass is about to begin, immediately before he conducts the celebrant to the altar.

X.—Sanctuary.

The *sanctuary* should be placed at the head of the church, opposite the chief doorway. Its construction must harmonize with the general architectural style of the whole edifice. Its pavement is raised above the level of the floor of the church, from which it is separated by a rail running parallel with that side of the transept which approaches the altar. The exact elevation of the sanctuary above the body of the church will depend on the size of the edifice. Its object is to allow the faithful to see the ceremonies which are performed at and about the altar. The steps that lead from the nave to the sanctuary should be of uneven number, if possible. They are not to be higher than five and a half inches and should be at least eleven inches wide.

XI.—Altars.

The *high altar* should be placed as far back as possible from the sanctuary rail, so that proper space will be given the celebrant, deacon, subdeacon, and other officiating clerics for the performance of the ceremonies that take place at this altar. The space from the lowest step of the altar to the sanctuary rail should measure at least six feet, but may easily exceed twelve or even more, according to the size of the church.

The *side altars* in the *sanctuary* at either side of the high altar may be on a line with it, or they may be nearer to the sanctuary rail. The space allotted for these altars ought to be about twelve feet in width, if the dimensions of the church permit. Since no grand ceremonies are ordinarily performed at these altars, the space in front of them is not determined, but it should be so arranged as not to interfere with the ceremonies performed at the high altar, or with the ministers who are performing the regular duties of the sanctuary.

Other altars may be erected in the transepts and in little chapels built on both sides of the church. For these it is sufficient to have a vacant space, about one foot wide, on each side of the altar and another space of the extent of two or three feet from the step of the altar to the entrance of the chapel. The floor of these chapels should likewise be raised at least five and a half inches above the floor of the church. A rail should separate them from the body of the church.

XII.—Pulpit.

The Gospel side is the most appropriate place for the *pulpit*. This location is in harmony, not only with the common practice from the earliest times, but also in some cases with positive synodal decrees,[4] and St. Charles Borromeo ordained it so for the churches of the diocese of Milan. Nevertheless, there is no general ecclesiastical precept making this location obligatory on all. Apart from the law of decorum and convenience, it is desirable that the pulpit be somewhat near to the high altar or the sanctuary and in a conspicuous place, so that the preacher may be seen and heard by all in the church. It may be stationary or movable.

XIII.—Confessional.

The confessional should, if possible, be of the same style of architecture as the church. It is ordinarily constructed of wood, and is enclosed on both sides and at the back, and covered at the top. The front is closed by doors, the upper half of which consists of lattice-work of wood or metal. The central portion in which the priest hears confession is provided with a lock, to secure it from irreverence when the confessor is not occupying it. The confessional should be raised somewhat above the level of the floor. The seat for the confessor within is about one foot and a half in height, and on both sides above there should be a strip of wood, on which the confessor may conveniently rest his arms while hearing confessions. In the penitent's apartment should be a comfortable kneeling-board about five and a half inches high and sixteen inches wide, while above there ought to be a slightly inclined

[4] Conc. Prag., 1860, cap. VI.

board about two feet long and eight inches broad, on which the penitent may lean with joined hands.

The opening through which the penitent speaks is to be covered with a screen (*crates*) which absolutely separates him from the confessor. This screen is to be about twelve inches high and nine inches wide. Ordinarily the penitents' apartment is toward the entrance of the church, so as to avoid their turning the back to the altar. If confessions are heard on both sides of the confessional, it is necessary to have a sliding door over each *crates*, which is closed on one side whilst the confession is being heard at the other side.

The number of the confessionals is of course regulated by the necessity of accommodating priests who are engaged in hearing confessions. The position of the confessionals is at the sides of the church, remote from the altar, never in the sanctuary, but in a position in which they can be readily seen.

XIV.—Organ Gallery.

It has become the custom to construct the *gallery for the organ* and for the use of the choir of singers directly over the entrance of the church, away from the sanctuary. The proper and more suitable place for the choir is near the altar or sanctuary, or in the left transept, where the organist, singers, and celebrant are in closer contact, as the liturgy demands. This is the position in which the organ gallery is placed in most of the churches of Rome, by order of the Cardinal Vicar, November 18, 1856. The objection that this arrangement is apt to distract the congregation during the services, is easily obviated by placing a lattice-work of wood or metal above the rail of the gallery.

XV.—Holy Water Stoups.

At each entrance of the church, on the right hand side, if possible, there should be a vessel for holy water. Marble or solid stone is preferable to metal, which easily corrodes. It either stands on a colonette, pillar, or shaft, suitably decorated, or it is built directly into the wall.

XVI.—Floor.

If it is at all feasible, the floor of the church should be constructed of marble or other solid stone, cement, tessellated tile, or mosaic work of various colors and designs rather than of wood or other absorbent materials which afford secret store-room for dust and dirt. Hence carpets, fibre-matting, and reticulated covers are, if possible, to be kept out of the aisles of churches. In the decoration or designs of the floor everything which bears a sacred meaning, such as the crucifix or holy images, is to be avoided. The floors of the sanctuary and of the smaller chapels should be constructed of richer material than the pavement of the church.[5]

XVII.—Communion-Rail.

1. The railing which guards the sanctuary and at which the faithful receive Holy Communion is of carved wood, metal, marble, or other precious material, and should be about two feet six inches high and on the upper part from six to nine inches wide.

The *Rituale Romanum* prescribes that a clean white cloth be extended before those who receive Holy Communion.[6] This cloth is to be of fine linen, as it is solely intended as a sort of corporal to receive the particles which may by chance fall from the hands of the priest. It is usually fastened on the sanctuary side and, when in use, is thrown over the top of the rail. It should extend the full length of the rail and be about two feet wide so that the communicant, taking it in both hands, may hold it under his chin. Its very purpose suggests that it is not to be made of lace or netting, although there is nothing to forbid its having a border of fine lace or embroidery.

2. Instead of this cloth a gilt paten, larger than the paten used at the altar,[7] to which a handle may be attached, or a small gilt salver, or a pall, larger than the chalice pall, may be used. These latter are usually passed from one communicant to another, and when the last at the end of the rail at the Gospel side has received

[5] *Vide* St. Charles Borromeo's *Instructions on Church Building*, annotated by George J. Wigley, M.R.I., B.A.

[6] Tit. IV, cap. II, n. 1.

[7] A consecrated paten may never be placed for this purpose in the hands of lay persons.

Holy Communion the altar boy carries the paten or pall to the first communicant at the Epistle side. Care should be taken that the communion cloths and patens be kept scrupulously clean.

XVIII.—Sacrarium.

1. The rubrics frequently prescribe concerning certain things that they are to be "thrown into the *sacrarium*." Hence the necessity of having a *sacrarium* in each church. The *sacrarium* is a pit, about three feet deep and one and a half feet long and wide, dug in the ground. The sides have dry walls of bricks and the bottom is covered with slag or small stones and it is closed by a large stone, or a lid made of wood, which is ordinarily locked to prevent its being used as a common sink. Its place is usually *behind* but never *under* the high altar, or under the sacristy floor, or in the cemetery if it be close to the church.

2. To this *sacrarium* are carried by means of a pipe leading from a basin in the church or sacristy, the water, ashes, and other things which, having been used in the administration of the Sacraments or sacramentals, are to be treated with reverence. Accordingly in the church or in the sacristy, on the floor or in a niche of the wall there should be a large basin of marble or other hard material connecting with the *sacrarium*.

XIX.—Church Bells and Clocks.

1. It is a venerable and useful custom to have in the tower of the church one, two, three, or even more bells to announce the sacred services. The bells have, as a rule, engraved on them the figure of a Saint or some sacred emblem, together with a suitable inscription. The quality of a bell not only depends on the composition of its metal, but very much also on its shape and on the proportions between its height, width, and thickness. The bell-founder has rules, derived from experience, and confirmed by science; and it is for him to determine the requisite calibre of a given need in such matters. The purpose of church bells is beautifully expressed in the following verses:

> Laudo Deum verum, plebem voco, congrego clerum,
> Defunctos ploro, pestem fugo, festa decoro.

2. These bells are blessed by the bishop according to the formula found in the *Pontificale Romanum.* If, by special indult of the Roman Pontiff, the bishop is empowered to delegate a simple priest for blessing the bells, the latter must use the formula of the Pontifical in its entirety, and also bless the water.[8]

3. Since the bells are blessed for a purely religious or ecclesiastical object, the ancient canons demand that they be not used for any other purpose, without the permission of the Ordinary.[9] They are not rung from the *Gloria in excelsis* on Maundy Thursday to the *Gloria in excelsis* on Holy Saturday, nor at any time whilst the church is placed under interdict.

4. Wherever it is impossible to construct a tower for the bells, piers may be built, making an arch on the top of the wall, wherein the bells may be suspended. St. Charles directs that special care be taken to protect the vaulting or ceiling against all possible injury from the use of the bells or the ropes.[10]

5. It is quite proper to have in the tower a clock, artistically made in accordance with the form of the edifice, which strikes the hours, and thus indicates how our life is to be regulated by the motives of religion.[11]

XX.—Stations of the Cross.

1. To represent the fourteen stations of the Passion at Jerusalem there must be fourteen crosses. The indulgences are attached to these crosses alone, and without them the privileges of the *Via Crucis* cannot be gained.[12]

2. These crosses are to be made of wood—"ex ligno esse debent."[13] If they are made of metal with wooden crosses inclosed, but not so that the latter can be seen by the people, the indulgences are not gained.[14] The wooden crosses may however be gilt, or ornamented in any way, provided they do not appear to

[8] S. R. C., June 23, 1853, n. 3015.
[9] S. R. C., July 10, 1638, n. 644.
[10] St. Charles, *Instructions*, chap. XXVI, §11.
[11] *Ibidem* §9.
[12] S. C. Indulg et SS Reliqu., Decr. Auth., n. 261 and n. 270, ad 2.
[13] *Rit. Rom.*, Appendix, Benedictio Crucium Viae Crucis.
[14] Decr. Auth., n. 442.

have been made of anything but wood. There is no reason whatever for having the image of Christ affixed to them, because they represent symbolically the sufferings of Christ on His last journey, and not the crucifixion specifically except in one station.

3. Pictures representing scenes of the Passion are not necessary,[15] although it is customary and laudable, since they assist the faithful in their meditation. It is traditional to attach the wooden crosses to the top of the pictures, though this is not essential; they may be affixed to the wall *above* or *below* the pictures.

4. The crosses must be blessed.[16] It is customary, but not essential, to bless the pictures according to the formula *Benedictio Tabularum Pictarum.*[17] The crosses may be blessed before or after they have been affixed to the wall.[18] It is not allowed, however, to bless the crosses privately and then send them to the church to be affixed to the wall, for the person who erects the Way of the Cross and blesses the crosses must be (morally) present in the place in which they are to be erected.

5. The crosses and pictures may be affixed to the wall during the ceremony of blessing them either by the officiating priest who blesses them or by another in his presence, or at any other time privately, without any ceremony, before or after the blessing, by any person. It is not necessary that the priest who blesses the crosses should also himself perform the devotions of the Stations of the Cross,[19] although it appears more devotional and congruous that the whole rite be performed by the same priest.

6. The stations must be placed at some distance from one another.[20] There is no regulation determining that the stations should begin on the Gospel side and end on the Epistle side; they may begin on the Epistle side and end on the Gospel side. It is

[15] *Ibidem*, n. 258 and n. 275, ad 1.

[16] *Ibidem*, n. 270, ad 2.

[17] Appendix of the *Rit. Romanum*—Methodus pro Erigendis Stationibus Viae Crucis.

[18] Decr. Auth., n. 447.

[19] *Ibidem*, n. 311, ad 1 and 2.

[20] "Requiritur aliqualis distantia inter unam et aliam stationem." *Ibidem*, n 194, ad 1.

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5. The crosses and pictures may be affixed to the wall during the ceremony of blessing them either by the officiating priest who blesses them or by another in his presence, or at any other time privately, without any ceremony, before or after the blessing, by any person. It is not necessary that the priest who blesses the crosses should also himself perform the devotions of the Stations of the Cross,[19] although it appears more devotional and congruous that the whole rite be performed by the same priest.

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[20] "Requiritur aliqualis distantia inter unam et aliam stationem." *Ibidem*, n 194, ad 1.

advisable to take into consideration the direction which the figures of the pictures indicate. When the stations are erected outside a church, it is advisable that the first and last stations be located near the entrance on opposite sides to the church.

Nota.—On July 31, 1883, and April 7, 1894, Leo XIII revalidated all previous erections of the *Via Crucis* which were void or defective through some irregularity. Of course this revalidation presupposes that such irregularities as can be remedied, are actually repaired; *e. g.*, if the irregularity arose from the fact that metal crosses had been used, it would be necessary to replace them by crosses made of wood, etc. Such changes are made privately.[21]

For the greater convenience of readers who may have doubts as to what may be done in regard to altering or repairing the stations we add the following notes regarding

CHANGES.

1. Since the indulgences are attached to the crosses, the pictures may be removed altogether, or new ones put in the place of the old ones.[22] The old crosses may be placed on the new pictures, provided the place (church, chapel, etc.) in which they were erected is not changed.[23]

2. When all or even one half of the blessed crosses are ruined and removed, whether at one time or by degrees, the indulgences can be gained no longer and a new canonical erection must take place. But if six or a smaller number of the crosses become decayed and are removed, others may supply their places, and the indulgences can still be gained and a new canonical erection is not necessary.[24]

3. If the crosses, all or some, are removed from their places for a time, with the intention of replacing them, the indulgences attached to them are not lost thereby; but during the time of their removal, if all or at least one half of them are removed, the

[21] Decr. Auth., n. 261.
[22] *Ibidem*, n. 258.
[23] *Ibidem*, n. 332.
[24] *Ibidem*, n. 270 ad 5; 275 ad 2; 328.

indulgences of the *Via Crucis* cannot be gained; if only one or two crosses are removed, it is likely that the indulgences of the exercise of the *Via Crucis* are gained.[25]

4. A rearrangement or transfer of the crosses *in the same church or chapel* does not entail a loss of the indulgences, and this is the case even if all the stations are transferred to another chapel or gallery in the same church;[26] but if they are transferred to another church or place, they lose their indulgences, and a new canonical erection is necessary,[27] except when a new church under its former title is erected in the same or almost the same place.[28] If they have been canonically erected in a room or oratory of a private dwelling, *e. g.*, of a house of a religious congregation, and are transferred to another room or oratory of the same dwelling, they lose their indulgences, and a new canonical erection is necessary.[29]

Notes.—1. Our Bishops can, by Apostolic faculties, erect the stations with the indulgences attached to them and delegate this faculty to priests,[30] provided there are no Religious of the Franciscan Order[31] in the place (*in locis suae Dioecesis*).[32]

2. Permission must be obtained in writing for *each* erection of the Stations of the Cross.[33]

3. In the same church, institute, convent, etc., more than one set of the Stations of the Cross may be erected, *e. g.*, in the chapel, in the choir, in the novitiate, corridors, galleries, or in any other suitable place of the building, for the convenience of the inmates.

4. A written testimony of the erection, subscribed by the priest who canonically erected the stations, should be kept in the

[25] *Ibidem*, n. 264 ad 4; 270 ad 5; 275 ad 1; 223 ad 2; 257 ad 1.

[26] *Ibidem*, 275 ad 3; 311 ad 4; 328.

[27] *Ibidem*, n. 323 ad 2 and 3.

[28] *Ibidem*, ad 1.

[29] *Ibidem*, n. 270 ad 3 and 4.

[30] *Facult. Extraord.*, C. art. X.

[31] "Religiosi, Ministro Generali Fratrum Minorum tam de Observantia quam Reformatorum subditi." Konings, *Theologia Moralis*, vol. II, p. 385.

[32] Per *in locis* intelliguntur non dioecesis, sed "civitas, oppidum, pagus cum respectivis suburbiis, sive locis eis adjacentibus." Konings—*Ibidem*.

[33] Decr. Auth., n. 445 ad 3 and S. C. de P. F., Oct. 21, 1883.

archives of the place in which they were erected.[34] This should be written as soon as possible after the erection.[35] The documents referring to the application for the permission to erect the stations, its concession, and other matters bearing on it should be kept in the episcopal archives.[36] These, however, are not necessary *sub poena nullitatis*.[37]

APPENDIX.

The Baptistery.

1. The Baptistery is, as was mentioned above, properly located near the front entrance of the church.

2. On the wall opposite the entrance there is placed either a small altar with a painting or a statue representing St. John the Baptist baptizing Christ. This subject should be pictured in some way, even if there is no altar, either on the wall of the chapel or upon the cover of the baptismal font.

3. The font stands in the centre. It may be of marble or other solid stone, metal, or wood richly carved and decorated. The lid must be easily movable but close-fitting, and may contain a compartment for keeping the articles necessary for baptism, unless these are kept in an ambry fastened or built in the wall.

4. The font usually has a basin divided into two parts; the one contains the baptismal water, the other is to receive the water as it flows from the child's head. A pipe passes from this latter part of the basin through the base of the font, whence the used water is conveyed to the *sacrarium*[38] beneath the floor of the baptistery. Where the font has but one basin containing the baptismal water, the same, when used, as it flows from the infant's head, may be received in another basin, and afterwards thrown into the *sacrarium*.[39] If the font is made of wood, the basin is usually of metal or stone. The font should be kept scrupulously

[34] *Ibidem*, n. 294.

[35] *Ibidem*, n. 325.

[36] *Ibidem*, n. 294.

[37] Beringer, *Die Ablaesse*, II Theil, II Abschnitt, §15.

[38] The baptismal *sacrarium* is a cistern dug in the ground to receive the water thrown into it, which is absorbed by the earth. It should have a cover and it should be securely closed with a lock.

[39] When there is no *sacrarium* the water is poured on the ground near the foundations of the church.

clean and securely locked, in the same way as the ambry in which the necessaries for baptism are kept.

5. The following articles are to be kept either in the ambry or compartment attached to the cover: (*a*) oilstocks containing Holy Oil and Chrism; (*b*) vase with blessed salt; (*c*) shell used in pouring the water; (*d*) basin to receive the baptismal water, unless the same flows directly into the *sacrarium;* (*e*) absorbent cotton on a salver; (*f*) small towels for drying the infant's head—if possible, a separate one for each infant; (*g*) white linen garment or veil; (*h*) wax candle; (*i*) basin with water for washing priest's hands, and towel; (*j*) baptismal register.

Cemetery.

1. The site selected for the burial of the dead should be high and dry ground. Its size must be determined by the requirements of the church or locality for which it serves. It is to be inclosed on all sides with walls, or at least with a firm fence so as to keep out intruders and animals which are not to be allowed to graze in it. The gates should be locked except at times when the faithful are to have access to it.

2. There should be no vines, or fruit trees in the graveyard. Shade trees may be planted along the roadways; and there may also be flower beds. Piles of wood or timber, heaps of stone or mortar, and everything else, which does not assort with the holy and religious decorum of the place, should be removed. In a word, the sacredness of the material church extends also to the cemetery.

3. Over the principal gateway there should be a cross. The centre of the cemetery is to be marked by a large crucifix of stone, bronze, or wood. If it is possible, a mortuary chapel should also be constructed, where prayers may be recited for the deceased, and in which are placed a large holy water stoup and aspersory, to be used for sprinkling the graves.[40]

4. The most suitable ornament of a grave is the cross, which accordingly should be found on every monument in a Catholic cemetery.[41] Great care should be taken that the epitaphs and

[40] St. Charles, *Instructions*, chap. XXVII.

[41] *Rit. Rom.*, tit. VI, cap. I, n. 18.

symbols, engraved on tombstones, or on tablets in mortuary chapels, be in conformity with the spirit of the Church. Hence they should be subjected to the prudent discretion of the parish priest, who has the right and duty to banish all signs and expressions that savor of irreligion and paganism.

(*a*) Suitable symbols: A and Ω; an anchor; torch; crown; palm; olive branch; dolphin; lamb; dove; the Good Shepherd; Christ rising from the tomb; etc.

(*b*) Unsuitable symbols: Father Time; the naked Genii; broken shaft, or column; urns; overturned extinguished torches; centaurs; etc.[42]

5. The cemetery must be blessed by a bishop according to the form found in the *Pontificale Romanum*,[43] or by a priest delegated by the Ordinary according to the form found in the *Rituale Romanum*.[44] If the cemetery is enlarged, the added part, whether larger or smaller than the original cemetery (*nisi tam modica sit, ut considerari non debeat*), must again be blessed separately.[45]

6. The cemetery may be desecrated in the same manner as a church,[46] and must be reconciled by the bishop according to the form found in the *Pontificale Romanum*,[47] or by a priest delegated by the Ordinary according to the form of the *Rituale Romanum*,[48] before a corpse can be buried in it.

7. None but Christians can be buried in the part which is blessed. Therefore, a portion of the cemetery is to be set apart, not blessed, for the burial of unbaptized persons or of such as are for good reasons deprived of the right of Christian burial.

It is to be noted that all trading, marketing, amusements, and secular business of every kind is forbidden within the precincts of the cemetery. S. L. T.

[42] Cf. Jakob, *Die Kunst im Dienste der Kirche*, §61, nn. 3 and 4.

[43] *De Coemeterii Benedictione.*

[44] Tit. VIII, cap. 29.

[45] De Herdt, vol. III, n. 300; Amberger, *Pastoraltheologie*, vol. II, §118, n. 5, says that if the part added is larger than the original cemetery, it must be blest; if smaller, it will be sufficient to sprinkle it with holy water.

[46] *Vide* Art. II, "The Place of the Holy Sacrifice," No. 6, in this issue.

[47] *De Reconciliatione Coemeterii.*

[48] Tit. VIII, cap. 30.

REMARKS UPON SOME LITURGICAL AND ARCHITECTURAL FEATURES OF THE MODERN PARISH CHURCH.

IT is obvious that the responsibility of erecting a church *ad majorem Dei gloriam* implies the duty of having the building so constructed that it conform, both liturgically and architecturally, to the highest standard of excellence. The design must accordingly ensure every possible advantage for conducting the ritual with dignity and elegance.

Naturally the environments and limitations of the plot of ground upon which the church is to be located—since they are not always within the control of the builder, especially in large cities—need to be duly considered.

In the choice of an architect, it is sometimes wise to disregard the question of sentiment which would restrict the undertaking of work for religious purposes exclusively to those who profess the Catholic faith. Such profession does *not necessarily* indicate that the builder is more conscientious than one who, without the name of Catholic, lives up to the dictates of the natural law; but, above all, there is no reason to prove that an architect who goes to the Catholic Church on Sundays knows the art of building or has the ability to apply the knowledge better than one who is not of the faith, but is schooled in his profession. That an architect who knows his business and is at the same time a good Catholic is by all means to be preferred to one lacking either virtue or accomplishment, goes without saying.

Assuming that the manager entrusted with the task of erecting a church is in position to select from a number of qualified architects, it is well to invite competition by requesting them to submit plans. The competition might be open to any artist anxious to secure the work, but it should be understood that those who are specially invited to compete would receive payment for their work. Over and above this, a certain sum might be set aside as a prize, to be awarded to the successful architect, whether of the number invited or not. The competitors' names being omitted from drawings, an unbiased opinion from those who are to judge the plans will be a safe guide, if the committee of judges be composed of able and practical men, no matter whether they are of the laity or

the clergy. It is an important factor that an architect be allowed as much freedom as possible regarding the choice of style and other such matters, unless the conditions require certain necessary limitations.

In offering a few suggestions which may direct attention to features that should be recognized in the building of churches, I refer in the main to edifices that would be representative, and that recall in a measure the old-time beauty of church buildings. Hence the terms used throughout these notes, such as *nave*, *aisles*, *choir*, are to be understood in their architectural sense, except where otherwise stated. The nave forms the main body of a church building, and generally contains pews or chairs for the laity. The aisles are those parts of the church which flank the nave, and are separated from it by piers or columns. Each aisle is properly half the width of the nave, but it is often advisable, especially in city churches, that their proportionate width be made considerably less. When the latter plan is followed, the nave is used exclusively for pews or chairs, while the aisles are reserved for processions. The choir is that part of the church situated at the extreme east, and which includes the liturgical choir (when there is one) and the sanctuary. The terms *orientation*, *east*, *west*, *north*, *south*, do not necessarily mean that the parts of the church so called correspond with the same points of the compass. The position of the high altar is always considered as the *east*, all other parts being in relation to it; the Gospel side being the *north*, the Epistle side the *south*, and so on.

If I take one particular style, the Gothic, as an illustration of the requisites in point of architectural completion and correctness, it is because the Gothic expresses in a unique way the demands of ecclesiastical form, and hence is sometimes called the "Catholic Style." It gives to everything in relation to the church a strictly ecclesiastical stamp, which is not attained to so great a degree in any other style. Even secular buildings erected in this style receive therefrom a certain churchly appearance.

The most important part of the church is the choir. In the construction, especially of a Gothic church, it is desirable, for reasons liturgical as well as æsthetical and architectural, to have an apsidal—that is, a semicircular termination to the choir. If the

east end be apsidal, the aisles should by all means extend entirely around the choir, forming what is known as an ambulatory, which, of course, ought to be of the same width as the aisles. The interior effect of such an arrangement is most pleasing, as is apparent from the recent improvements made at St. Patrick's Cathedral, New York. The ambulatory, like an arcade, completely isolates the choir and imparts that air of exclusiveness which is most becoming to it.

The choir itself should not be less than two bays in length. A neglect of this proportion gives the sanctuary a contracted and stunted appearance, which is a serious fault liturgically, inasmuch as it precludes all dignified ceremonial. This all important part of the church, where the ceremonies are conducted, is to be kept free from the idea of congestion.

Since there is to be in every well-appointed church a chanters' choir composed of men and boys, the question arises where this liturgical choir is to be located. The choice is twofold. The first is to place it in front of the sanctuary, that is, between it and the nave, and on a somewhat lower level than the former. This is by far the preferable position, especially as the altar in our modern churches is invariably built to face toward the people. The plan is, moreover, in accordance with the *Ceremonial of Bishops*. Graduated stalls may be placed choirwise for the accommodation of the choristers, with provision for the organist and director on one side. The organ may be located on one or both sides of the choir. This much will dispose of one bay; the other or others, with the apse, will complete the sanctuary. Thus the high altar is sufficiently removed from the nave to give it the character of elevated seclusion, whilst at the same time it remains in full view from the body of the church.

The elevation of the sanctuary floor above that of the choir consists properly of one, two, or three steps, the choir being also somewhat above the floor of the nave. As a rule, odd numbers are used for the arrangement of steps; seven or nine comprise the total number of the sanctuary and choir, seven symbolizing the Seven Gifts of the Holy Ghost, and nine the Nine Choirs of Angels.[1]

[1] The names of the Gifts or Choirs are frequently inscribed respectively on the face of each step.

The alternative disposition of the liturgical choir is to place it back of the sanctuary. This is more rarely done, and when adopted it is chiefly in churches built in the Romanesque or the Byzantine style, as in the case of the new Cathedral at Westminster (London).

The sanctuary contains, besides the high altar, graduated stalls for the clergy and altar-boys, a *scamnum* or bench for the celebrant and his assistants, and a credence-table. The *scamnum* rests on the floor proper, and is not to be elevated. Its position is at the Epistle side. The credence-table is also located on this side, and it should correspond in style with all the other furnishings of the church, since it is vulgarizing the house of God to make use of chairs, tables, or other articles which from their very appearance suggest the dining-room or library.

The proper position for the high altar is in the centre elevated above the floor of the sanctuary by at least three steps. When a *gradus* or retable is used in connection with the altar, it usually consists of three steps on which stand the altar ornaments. Ordinarily the top step will be occupied exclusively by the cross and six canonical lights; the middle one by the Eucharistic lights, and the lower by flower-vases. The cross and great candlesticks should be of similar design. These, like all other furnishings of the sanctuary, are to be of one style, in harmony with the general character of the church. The same rule applies to the entire set of decorations and articles employed in the service of the sanctuary, such as processional crosses, torches, thuribles, as well as vestments, *antependia*, and hangings. Uniformity is an adjunct of Catholicity. The growing custom of using brass flower-vases appears highly commendable. The conventional designs of these vases are strictly ecclesiastical and would never be met with in the drawing-room, as is frequently the case with the glass vases found nearly everywhere.[2]

When there is an ambulatory, the two side altars that generally flank the high altar can easily be placed in small apses projecting from one bay of each aisle. Otherwise the altars are placed at the north and south end of the transepts or, in some

[2] In advocating the use of brass vases it is by no means intended to include *brass* flowers! Strange to say, this incongruity is sometimes regarded as beauty.

cases, chapels are built out on the easterly side to receive the altars. When there is no ambulatory, a flat easterly termination appears better suited to Gothic churches. In this case the high altar is to be detached from the east wall. The natural position of the two side altars, according to this arrangement, would locate them in a recess or chapel at the terminus of each aisle. The side altars stand properly on a lower level than the high altar. There are no tabernacles on the side altars, with the exception of one for use in case of necessity. There may be, however, a special altar with tabernacle in places where the Blessed Sacrament is not kept on the high altar. The custom of supplying every altar with a tabernacle is contrary to liturgical principles.

The Lady Chapel forms an important factor in the general design of a church. The traditional position of this chapel is directly back of the choir toward the east, symbolic of our Blessed Lady as the "Morning Star" heralding the Redeemer *Oriens ex Alto.*

It is desirable, where there is an ambulatory, to locate the sacristy as far to the east as possible. When there is a Lady Chapel, the crypt below it may be utilized for a sacristy, unless there be available space to the east on a level with the floor of the church. With an open vestibule between the easterly bay of the ambulatory and Lady Chapel, an entrance to the sacristy may be placed on one of the two remaining sides. By this arrangement processions enter the ambulatory directly back of the high altar, proceed down the ambulatory by the Epistle side to the nave, and thence into the choir, returning by the Gospel side. This ensures a dignified approach. If there be no ambulatory, the sacristy should be placed at one side—not, however, at the east end—so as to afford an entrance into the aisle through the bay which is directly in line with the broad open space between the choir and first pew. *But in no case is the entrance for solemn functions to open into the side of the choir.* It may be well to add here that the space alluded to above should be of generous width. This gives a majestic distinction to the choir, besides affording ample room for processions. There may be a second entrance opening into the choir, to be used on occasions of lesser ceremonies. For all solemn functions the exit from the

sacristy should be through the door opening into the aisle. Architectural obstructions of any kind in the direct line of the liturgical procession are to be, of course, avoided.

As a rule pews (or chairs) should be confined to the nave and transepts, leaving the aisles clear, so that the view of the sanctuary may not be obstructed, thereby practically excluding the faithful from closely following the various parts of the ceremonial.

In the case of large churches, side altars and confessionals may be placed to advantage in the bays of the aisles so as to leave room for solemn processions. In smaller churches where there are piers, the aisles need be only wide enough to afford sufficient room for processions. It is not customary to extend the aisles along the sides of the transepts, except in cathedral churches.

When the limitations of the lot preclude any considerable appearance of length transepts should be omitted, as they will invariably produce a short perspective.

The Stations of the Cross might very properly form an integral part in the design of the church, although in many places their distribution would lead one to believe that their location was an afterthought. The best place for the Stations is along the aisle-walls between the bays. They should not be placed in pairs, because when this is done there is not sufficient room between each Station.

It was a beautiful idea of old to place the Holy Rood on a loft extending across the chancel arch separating the nave from the choir, and the custom might fitly be again introduced in our churches. The pulpit should be located on the Gospel side, except in cathedral churches. It would seem most fitting to place the holy water stoups without the church proper, in the narthex or vestibule. A good position for the large receptacle in which the holy water is stored is in one of the aisles, in the first bay from the entrance. The baptistery is rightly *outside* the church proper, on the north near the west front, the entrance to it being from the vestibule or narthex. If the church be of any considerable size, it is well to place an echo-organ in the west gallery. Both it and the main organ may be operated from the choir. The vestibule and narthex should have three entrances opening respec-

tively into the nave and aisles. The centre-door of the outer portals may be divided into two parts by means of a pier and ornamented with a statue, with carved tympanum binding the whole, thus symbolizing, as was the intention of the old architects, the two natures and one Person of our Divine Saviour, through whom the gates of God's Kingdom have been reopened to us. The division of the side walls which separate nave and aisles into three parts, suggests the mystery of the Adorable Trinity. The first story of the main building is composed of the piers (or columns) and arches; the second is called the *triforium;* and the third is the *clearstory*. In many buildings the *triforium* is omitted.

In regard to the interior decoration, too much emphasis cannot be laid on the fact that nothing suggesting commercialism or sham should be tolerated, a principle which applies, of course, also to the exterior. Where plaster is used, let it appear as such. *Imitations* of stone or marble are unbecoming. The Church, above everything else, since she teaches nothing but the truth, should in her construction and material express the sincerity of truth. Let the material appear for what it is, and not affect something else. No one may find fault with wood or plaster, which pretends to be nothing else. Clever architects will so use this material as to produce a pleasing impression, though possibly not so effective as when stone and marble are at their disposal. Some very charming work has been done with the use of brick and terra-cotta, these materials being employed for both exterior and interior. One of the finest interior effects produced by brick may be seen in St. Edward's Church, Philadelphia, which is built upon sound architectural principles throughout. The main thing to be insisted on is that *truth* shall be expressed in every detail.

As regards the lighting of churches, it must be remembered that strong light effects, and hence the use of electric lights, is not in keeping with the requirements of the Gothic or even the Romanesque or the Byzantine style. It is less objectionable for Renaissance or classic churches. Gas is much to be preferred, because it furnishes the "dim religious light" associated with the traditional atmosphere of pious reflection to which the glare of innumerable electric bulbs would seem a contradiction. If electric

light must be used, the bulbs should be as much as possible opaque, and arranged in an artistic and harmonious fashion. Chandeliers suspended from the centre of the ceiling are not becoming. It is better to have a number of small chandeliers or brackets placed along each side of the nave, thus giving a properly diffused light. In no case should lights be used in the fashion of theatrical display, especially on or about the altar and sanctuary. The electric mechanism by which the whole reredos and all the surroundings of the altar suddenly burst forth into a wonderful blaze of glory (?) have about them something inexpressibly vulgar. One instinctively wonders what is coming next.

A word remains to be said regarding certain features in the exterior of the church, which ought to harmonize with the interior. If the material used is brick or stone, the mullions of the windows should properly be made of stone or terra-cotta, not of wood. The former adds greatly to the general effect and serves as a much richer setting for art windows. Straight lines in the geometric tracery are to be avoided. It is quite proper to place a *flêche* or little turret on the roof of the choir in which the Mass bell is hung. Where there are transepts, the position of the *flêche* is at the crossing; if there is none, it may be placed just above the high altar. The *Ceremonial of Bishops* directs the sacristan to see to the ringing of this bell at the Elevation. There should be a broad flight of steps leading from the street to the narthex or vestibule. This adds greatly to the dignity of the west front. Many other features of mediæval architecture especially might be revived to advantage in our day. I have mentioned only a few in order to elicit interest in the subject on the part of those who are well informed and at the same time have it in their power to promote the true beauty of Catholic architecture.

W. E. ANTHONY.

REGARDING THE LOCALITY FOR THE CELEBRATION OF MASS.

1. Mass may be celebrated in any consecrated or blessed church, provided it has not been polluted, desecrated, or interdicted.[1]

[1] Conc. Trid., Sess. XXII, *De Observandis et Vitandis in Celebratione Missæ*.

2. By a *church* is understood not only a building designed and adapted to the general use of the faithful for divine worship, but also oratories, *public* and *semi-public*—*i. e.*, of seminaries, colleges, houses of retreat, religious communities, orphanages, prisons, etc.;[2] and *private* oratories or *domestic* chapels—*i. e.*, erected by Apostolic Indult for the convenience of individual persons or families.

In cases of necessity—for example, if there be no church sufficiently large for the concourse of people, during a pestilence, in time of war, etc.—it is permissible to celebrate Mass in the open air, in a tent, or in any other place suitable for the purpose, where the things necessary for the celebration of the Holy Sacrifice may be found. In such cases, however, the permission of the Ordinary is usually required.[3] Mass cannot be celebrated on ships at sea without special Apostolic Indult.[4]

3. The church must be *consecrated* or *blessed.*

(*a*) The ordinary minister of consecration is the diocesan bishop; the *extraordinary* minister of *consecration* is a priest delegated by the Roman Pontiff. This delegation is granted only for some very urgent cause. A bishop of another diocese cannot *licitly* consecrate a church without the permission of the Ordinary, although without such permission the church would be *validly* consecrated.[5]

The minister of the solemn *blessing* of a church is the Ordinary, or a bishop or priest delegated by the Ordinary.[6]

(*b*) The *matter* of *consecration* is the actual anointing with Holy Oil and Chrism; the *matter* of *blessing* is the sprinkling with holy water. The *consecration* adheres to the walls of the church; the *blessing* to its pavement.[7]

4. A church or public oratory must be either consecrated according to the rite prescribed by the Roman Pontifical, or blessed according to the *Ritus Benedicendi Novam Ecclesiam.*[8] If a public oratory is to be used only for a short time for divine

[2] S. R. C., Jan. 23, 1899, n. 4007.
[3] Ferraris, *Missa*, art. 4, n. 4.
[4] S. C. de P. F., Jan. 20, 1667. *Collectanea*, n. 775.
[5] Benedict XIV, Const. *Ex tuis* §9, Nov. 16, 1748.
[6] S. R. C., Aug. 7, 1875, n. 3364, ad. I.
[7] Piatus Montensis, O. M. C., *Praelect. Juris Reg.*, tom. II, p. 518.
[8] *Rituale Romanum*, tit. VIII, cap. 27.

worship, it is possibly better (*consultius*)[9] to bless it by the *Benedictio Loci* or *Domus Novae*.[10]

A private oratory or domestic chapel may be privately blessed by any priest by the *Benedictio Loci* or *Domus Novae*.[11] Whether a semi-public oratory should be blessed by the *Ritus Benedicendi Novam Ecclesiam* or by the *Benedictio Loci* or *Domus Novae* depends on circumstances. The former is used if the oratory is dedicated for divine service *in perpetuum*.[12]

5. *Provided it has not been polluted, desecrated, or interdicted.* Only consecrated or blessed churches and public oratories, and semi-public oratories that have been blessed by the *Ritus Benedicendi Novam Ecclesiam*, are subject to pollution and desecration.[13] Not so semi-public oratories blessed merely by the *Benedictio Loci* or *Domus Novae*, private oratories or domestic chapels, because the latter are not considered *loca sacra* in the strict sense of the term.[14]

6. A church is polluted: (*a*) By a voluntary, gravely culpable and copious shedding of blood from a wound inflicted *in the church;* (*b*) by voluntary and criminal homicide, by which suicide is also understood; (*c*) by certain acts of an immoral nature or indecent character;[15] (*d*) by the burial of an *excommunicatus vitandus*, or of an unbaptized person; not, however, by the burial of an unbaptized infant, born of Christian parents—according to the more common opinion.[16]

In any of these cases the crime must be notorious, *sive facto sive jure*, and it must have been committed in the church proper, not in adjoining buildings — for instance, the sacristy, tower, adjacent rooms, etc.[17]

7. A *consecrated* church is *desecrated:* (*a*) If at one and the same time all the walls or the greater part of them are demolished;[18]

[9] Gattico, *De Oratoriis*, cap. XII, n. 18.
[10] *Rit. Rom.*, tit. VIII, cap. 6 et 7.
[11] Van der Stappen, *Sacra Liturgia*, vol. III, quaest. 2.
[12] Gattico, *loc. cit.*
[13] Suarez, *De Euch.*, Disp. LXXXI, Sect. 4, n. 6.
[14] S. R. C., May 18, 1883, n. 3574, Dub. IV, quaest. 5.
[15] Vide *Theologiam Moralem.*
[16] Zitelli, *Apparatus*, Lib. II, cap. III, art. I, §3.
[17] S. Lig., Lib. VI, n. 362, Addo 2.
[18] Benedict XIV, *Instit. Eccles.*, LXVII, 2; Zitelli, *ibidem.*

(*b*) if the interior walls are destroyed by fire, or all the plaster is removed; (*c*) if an addition is made to the walls in length, breadth, or height which is larger than the original church,[19] because the consecration *adheres to the walls.* A *blessed* church is *desecrated* when all the walls are accidentally demolished (*cum tota corruerit*),[20] or are destroyed by order of the ecclesiastical superior, without any hope of the reconstruction of the church.[21]

Hence a *consecrated* church is not desecrated: (*a*) by the removal of the surface plaster of the walls (*incrustatio, opus tectorium, intonaco, plâtre*) in part or totally, even at one and the same time;[22] (*b*) by overlaying all the walls with marble or other precious material (veneering);[23] but in such cases the crosses must be again painted on the walls, or, if of metal, attached to them; (*c*) by the removal of the roof, ceiling, or front of the church;[24] (*d*) by its partial destruction and reconstruction, even if in the end the whole church be renewed.[25]

A *blessed* church is not desecrated even if the greater part of its walls be demolished, because the blessing *adheres to the floor.* It is sufficient in all these cases to sprinkle the new parts with holy water.[26]

8. Difference between the desecration and the pollution of a church:

A.—*Quoad effectus:*

(*a*) By *desecration* a church loses its consecration. Mass may be celebrated in it, provided it has been blessed. By *pollution* it loses its blessing. Hence it is forbidden to celebrate Mass or perform divine services in it before it has been *reconciled.* If, however, Mass is celebrated in it, it is not to be considered reconciled by that fact.[27]

(*b*) When a church is *polluted,* all the fixed altars and the adjoining graveyard, *i. e.*, if the walls of the church abut on the

[19] Fr. Santi, *Praelect. Juris Can.*, vol. III, tit. XL, 5.
[20] Zitelli, *ibidem.*
[21] De Luca, *Praelect. Juris Reg.*, lib. de Rebus Eccles., tit. XV, n. 290.
[22] S. R. C., May 19, 1896, n. 3907, ad II.
[23] S. R. C., May 4, 1882, n. 3545.
[24] S. R. C., Feb. 20, 1874, n. 3326, ad I.
[25] S. R. C., Aug. 31, 1872, n. 3269, ad II.
[26] Ferraris, *ad v. Ecclesia*, art. IV, n. 21.
[27] S. R. C., Aug. 19, 1634, n. 611, ad II.

graveyard are also polluted, and when it is reconciled, the altars and the graveyard are also reconciled;[28] but not *vice versa*, *i. e.* if the cemetery is polluted or reconciled, it does not follow that the church is also polluted or reconciled.[29] But if the church is *desecrated*, it does not follow that the graveyard and the fixed altars are desecrated.[30]

B.—*Quoad reconciliationem:*

(*a*) A *desecrated* church must be again consecrated or blessed according to the rite and form prescribed by the Church for the consecration and blessing of the church;

(*b*) A *polluted* church, if it were only blessed, can be reconciled by a priest according to the rite prescribed by the Roman Ritual.[31] Some authors say that the priest must be delegated by the Ordinary; others with Quarti[32] say that this delegation is not necessary *ex praecepto*, but only *ex decentia*. If time permit, the permission of the Ordinary ought to be asked, otherwise it may be reconciled without the delegation, and such reconciliation was declared valid by the Sacred Congregation of Rites.[33] If the church was *consecrated*, it must be reconciled by the Ordinary, or by a bishop with the permission of the Ordinary, or by a priest delegated by the Roman Pontiff,[34] according to the rite prescribed by the Roman Pontifical. If a priest reconciles a consecrated church, he must use water blessed by the bishop for this purpose, unless the latter be too far distant, or the see be vacant.[35]

9. A church is *interdicted* when no divine office may be celebrated or heard in it, either by the parishioners or by strangers. Interdicts are imposed *per modum poenae*, as a punishment for a particular offence, in which case they last for a prescribed period, and then cease; or *per modum censurae*, as a weapon to beat down contumacious resistance to the laws and discipline of the Church. In this latter case they ordinarily last until the resistance ceases and the offender makes amends.[36]

[28] Zitelli, *ibidem*. [29] Ferraris, *ad v. Ecclesia*, art. IV, n. 63.
[30] Konings, *Theologia Mor.*, n. 1329 *in fine*. [31] Tit. VIII, cap. 28.
[32] Pars III, tit. 9, sect. 2. [33] Dec. 15, 1646, n. 904.
[34] Some bishops have the faculty of delegating a priest for this purpose.
[35] Ferraris, *ad v. Ecclesia*, art. IV, nn. 65–72.
[36] *Catholic Dictionary*, Art. "Interdict."

THE SPIRIT OF THE DIVINE OFFICE.

THE subject of this paper presents a double aspect. We may consider the spirit in which the Office has been conceived or composed, and we draw thence certain conclusions regarding the spirit in which it should be recited.

I.

The Office is, as its name denotes, Divine, for it is the work of God, *opus Dei*, compiled from the inspired utterances of the Holy Ghost. By far the greatest part of our Breviary consists of the Sacred Scripture—the Psalms, Canticles, lessons of the Old and New Testaments; while the remainder, written mostly by saintly Doctors of God's Church, comes to us under the sanction of an authority guided by the Divine Spirit. Thus writes Cardinal Manning: "The Divine Office is a part of the Divine tradition. It has been wrought together by the hands of men, but those men were saints, and their work was under the guidance of the Holy Ghost. The framing of the Ritual may have been the work of human hands, but the materials of which it is composed are the words of the Spirit of God." It is *directly* Divine in its *origin*, *principle*, and *object*, while in *form* it has *indirectly* the Divine sanction.

From the beginning God appointed two forms by which man was publicly to recognize and worship Him; namely, by sacrifice and by prayer, by *act* and by *word*. In the Mosaic Law this worship was chiefly sacrificial, but public and official prayer by the ministers of God also had its due place. The Patriarchs were the recognized representatives in this regard, and Moses also, as we read, taught the people the use of hymns and canticles.

In the days of Samuel there would seem to have existed in the temple a choir-office, while in David's time various psalms were composed which were set to a special chant and choirs of levites and musicians were appointed to sing them. Thus the *sacrificium laudis*, through vocal offices, was constituted by the ordinance of God, as the Royal Prophet avows: "I will sacrifice to thee the sacrifice of praise, I will call upon the Name of the Lord. I will pay my vows to the Lord, in the sight of all His people, in the courts of the house of the Lord" (Ps. 115).

In the synagogues the same offices were carried out, and we may readily assume that our Lord often joined in them at Jerusalem or Capharnaum and elsewhere, thus by His sacred presence sanctifying and consecrating these hours and forms of prayer.

Thence they were transferred by the Apostles to the Christian Church for her *word* worship. So we find both in the Acts of the Apostles, and in the Epistles repeated mention of "the Prophets and Scriptures" being read in the Temple, of the faithful assembling there to unite in prayer and the "singing of psalms, hymns, and spiritual canticles." We need not therefore wonder at the Church's love and veneration for the Psalter, "which has led her to make it permeate and kindle every part of her liturgy, and has so transferred it from the worship of the Synagogue to her own, that, to use a mediæval metaphor, the trumpets of the tabernacle have given place to the psaltery and song of the Christian Ritual."[1]

The origin of the Office is then divine—its words are inspired, not indeed all in the same degree, but they are all, as St. Bernard calls them, "voces Spiritus Sancti."

The object of the Office is also divine; not only in that it makes for our sanctification, but also because its chief and primary aim is God and to Him it is immediately directed. Nor is it simply in the nature of a prayer that we must regard the Office. Prayer it is indeed, but much more—it is a special act of divine worship, not only in that God is served and honored by it; but in a deeper sense it is the work of His ordinance, the words of His Spirit, by which the Divinity, using human instruments, concentrates divine worship within Himself. As He has ordained the one great *act* worship, the clean oblation to be offered to His Name from the rising to the setting of the sun, in the Holy Sacrifice of the Mass, so has He ordained that the *word* worship, the sacrifice of praise, should, through His Church, be perpetually offered to Him on high. St. Paul expresses this clearly when he says: "By Him therefore let us offer the sacrifice of praise always to God, that is to say, the fruit of lips confessing to His name." (Heb. 15.)

By the offering of the Holy Mass, which is laid as a charge

[1] Dr. Neale, *Notes on the Divine Office.*

upon the Church, she adequately and fully pays the fourfold debt mankind owes its Maker and Sovereign Lord. In like manner by the Holy Office, she fulfils the same four ends of glorifying God, rendering Him thanks, appeasing Him, and asking graces needful for the world. Charged as she is with the duty of praise, thanksgiving and supplication to God, for and on behalf of all men, she has endowed her ministers with the privilege and duty of reciting the liturgical Office, emphasizing the importance of it, as well as her earnestness in the fulfilment of this duty, by enjoining under pain of sin that this alone of all their duties must be satisfied every day, and day by day. Such is the solemn duty of all those consecrated to her ministry. Her priests, in fulfilling their obligation, by this means become as the soul and voice of creation, or as "the angel with golden censer offering of the prayers of all the saints upon the golden altar which is before the throne of God." They form the choir which voices creation's praises in a grand concert of harmony, everywhere in the identical form and accents of worship from the rising to the setting of the sun. Thus, without ceasing, the sacrifice of praise is joined to the sacrifice of the Eucharist, celebrating the perfections and benefits of the Divine Majesty, "Dies diei eructat verbum, et nox nocti indicat scientiam."

The liturgy is the collective utterance to God of the mystical body of Christ. It is not merely a private prayer, for the whole Church is the sanctuary, and "as we offer this prayer we are never alone," says St. Peter Damien, but united in worship with the whole choir of God's Church. We pray with and for the Church, speaking in union with the Incarnate Word. This is expressed in the preparatory prayer, "Domine, in unione illius divinae intentionis qua ipse in terris laudes Deo persolvisti."

Christ came on earth to unite man to God, to be the type and model of perfection, which the creature might imitate, to pray in the highest sense of prayer. He came, the Second Adam, to be the representative of the children of the first Adam in a perpetual worship of God, and it is for the human race to unite itself with Him in this constant prayer. For this Christ fitted to Himself the mystic body of His Church, upon which, therefore, is the duty of perpetual, public, official prayer offered through her ministers.

The chief object, then, of the Divine Office and its excellence appear in this, "that it is from God, and puts us in communication with God. It is the sacred formula of those conversations with Heaven which are authorized by our ministry. It is the authentic and complete expression of praise, thanksgiving and petition which we offer in the name of the faithful." [1]

II.

From this idea of the Sacred Office we may gather the spirit which must properly animate us in its recitation. We go before God as the organ of Jesus Christ, as the representatives of His Church charged with a sublime embassy, to treat of interests most precious, or to make reparation to the offended Majesty of God, to make supplication for the graces of which the world is in need, or to offer praise to the Creator, and thanksgiving for infinite favors. What a spirit of piety, earnestness and fervor does not this object call for! Seven times a day we are joined to the choirs of Saints to go before the face of the King to perform our embassy! Still more must we realize this if we recollect that we deliver our message in the words of His own Son; "for," writes the Abbé Gay, "we repeat the very prayers which Christ our Lord used in His pilgrimage on earth, which He uttered on His own behalf and ours, for the Psalter was His book of prayer." The Psalms indeed are in various ways the sentiments and expressions of Christ, who as the Messias was prefigured in the person of David, to whom most of these prayers are directly ascribed; and some of them were, we know, actually recited by the Son of God in the flesh, and uttered from the fulness of His Sacred Heart. A deep devotion and reverence for these sublime words but fitly characterizes our daily repetition of them. "If we keep vigil in the Church, David comes first, midst, and last. If early in the morning we seek for the melody of hymns, first, last, midst is David again. If we are occupied with the funeral solemnities of the dead, David is first, last, and midst. And not in the cities and churches alone, but in the forum, in the wilderness and the uninhabitable regions it is he who again utters the praise of God. In monasteries, amongst those holy choirs of angelic chanters, David is first, midst, and last. In the convents of virgins,

[1] Fr. Kirwan, in the *Tablet*.

where dwell the bands of those who imitate Mary; in the desert, where are men crucified to the world, and having their conversation with God, first, midst, and last is David. Others at night yield to the demands of sleep, David alone is active, and, congregating the servants of God into angelic choirs, turns earth into heaven and men into angels."

The true spirit in which our Breviary should be recited is shown in the following extract from an admonition of Abbot Cisneros (A. D. 1500) to his monks: "What are we about to do, brethren, at the time of the Divine Office, unless it is to appear before the face of God and His holy angels, in the company of our just and holy brethren—'in conciliis justorum et congregatione.'" Then, after urging the necessity of prayer as an immediate preparation for the Holy Office, he concludes, "Now at the sound of the bell, rising from prayer, we should say, this is the sign of the great King, let us go and seek His face, and offer Him gold, incense, and myrrh—the gold of devotion, the incense of reverent attention, and the myrrh of manly and respectful demeanor." The Holy Office unites us to Jesus Christ in a way that no other prayer can do. It breathes the spirit of holiness, because of this union, and therefore must make for holiness if rightly performed, for as the Psalmist says: "The sacrifice of praise shall glorify me, and this is the way by which I will show him salvation." (Ps. 49.) In his *Mirror for Monks* Blosius warns his brethren: "In the Holy Office have a care to pronounce and hear the holy words reverently, that you may taste how sweet the Lord is, and may feel that the word of God hath incomprehensible delight and power. For whatsoever the Holy Ghost hath dictated is indeed life-procuring food." Similarly in Hilton's *Scale of Perfection* we read regarding the Office: "Said from a burning heart it giveth forth a fragrant smell before the face of the Lord Jesus, and before all the court of heaven it yieldeth grace unto Jesus, and receiveth grace in turn from Him; it maketh the soul familiar and as it were companion with Jesus. Use it whosoever can, the work is good and grace-bestowing of itself; it is a rich offering and filled with all the fatness of devotion." For the production of such effects in the soul there is need of deep appreciation and piety; for where the spirit of prayer is wanting, the soul does not perceive "those things which are of the Spirit of God." The mouth

indeed speaks, but the heart is silent—"tacui, dum clamarem tota die." (Ps. 31.) And the pity of it is that we should so often spoil this grand prayer by entertaining sentiments directly opposed to it. We cry out with our lips that our souls thirst after God's presence, and find rest only in the sanctuary, and yet we come before Him with reluctance, and remain in His tabernacle only so long as our external ministry obliges us to do so. Each day we proclaim those amongst us blessed who meditate on His law and sing His praises, yet we hurry through the Office without thought, and frequently our desire at the beginning of it is that we might have reached the end. The admonition which Holy Writ gives as to prayer in general, is especially applicable to the Divine Office: "Ne sit cor tuum velox ad proferendum sermonem coram Deo; Deus enim est in coelo, et tu super terram."

The old Saxon Saint, Ælfric, in his quaint style gives us the following lesson: "When we hear the bell ring calling us to Matins, we ought anon as true God's Knights arise quickly and arm ourselves with prayer, haste us to the church, and there we ought to lift up the long spear of fervent desire of our heart to God, and draw out the sharp sword of the word of God, in His holy service, and smite great strokes of devout singing and saying thereof, whereby our enemies shall be rebuked, and we be kept in godly praisings under the banner of His protection." Such is indeed the character of the exercise to which our clerical profession calls us daily, and by which we are enabled to renew within us the spirit awakened by the innate virtue of the consecrated prayer of which Bishop Hedley writes with characteristic fervor: "O blessed words of the Psalms, which have been consecrated by the lips of the Saviour, which the Apostles and Martyrs have used, and in which the Saints of all ages have lifted up their hearts to God! Blessed and fruitful words, which are continually resounding day and night all the world over, in emulation of the ever-increasing song of the angels and the blessed!"

To the worthy performance of our duty and privilege in reciting the Divine Office, may we not fitly apply the words of St. Paul, "You are come to Mount Sion, to the city of the Living God, the Heavenly Jerusalem, and to the company of many thousands of angels and to the spirits of the just made perfect"? (Heb. 12).

C. A. WHEATLEY.

Kidderminster, England.

IN FATHER MARTIN'S LIBRARY.

Arrival of the Bishop.

THE Bishop came quite unexpectedly at noon, just as we were sitting down to luncheon. There had been a note from the secretary to say that His Lordship would not arrive until evening, as he meant to stop off at Ponterive, a neighboring parish, where one of the young curates whom he wanted to see lay dangerously ill. It so happened that the "express" was not scheduled to stop at Ponterive, which fact having been overlooked by the Bishop, he reached our modest suburb a few hours earlier than had been anticipated. There was accordingly consternation in the kitchen. Jerry, our man, too was disconcerted, for he had hoped to drive His Lordship from the station; instead of this he found himself in disgrace, because he had left the garden-rake broad across the front door step, so that the Bishop had actually to pick his way; and Susan, the maid, who had seen it all, told the confused Jeremiah that he ought to go and bury his woolly head in the Clough Water of the Antrim parish from which he came. Susan's taunts hurt him more than the loss of a month's wages could have done.

But the Bishop seemed to notice none of these things, and put us all at ease by the kindly familiarity with which he inquired into the affairs of each, as though he were thoroughly cognizant of and interested in the details of our individual work. Indeed, there were few priests in the diocese for whom he could not have made their examination of conscience, and told off very accurately the special virtues which they possessed, as well as the things they might more wisely leave undone. Yet his keen insight into human nature had nothing in it of the critical or censuring spirit. He made ample allowance for temperament, education, associations, and the particular difficulties that beset each man in his special sphere of labor. But whilst he readily excused a fault in the person who committed it, he was not disposed to let the injury which such lapses might produce among the faithful go on. To him the interest of souls and the honor of the Church were the supreme norm upon which all difficulties were to be adjudged and decided. He was a humble man and bore no resentment against anyone who might forget himself and offer him a personal

affront. Yet he could be relentless, and was so when he felt assured that a priest became a source of scandal to his people, either by the imprudence and intemperance of his actions or by the evidence of habitual neglect of priestly duties. He never listened to mere reports about any one of his clergy, especially when they were of a vague or gossipy character, but he made it a point to convince himself that every man under his jurisdiction was doing his full duty. Incompetent service in the ministry, whether it was the result of faulty disposition or the accident of age and infirmity, was to him a condition which required immediate remedy. In the same way he disregarded mere seniority as an insufficient qualification for advancement, unless it carried with it such ability as was required for the office to which a priest might aspire. On the other hand, he respected the claims of honorable service no less than those of personal ability, and if he removed a pastor whose term of practical usefulness in a particular sphere had ceased, but who had merited the esteem of his superiors and his flock in the past, he not only compensated him by bestowing upon him some exceptional honor with an equivalent emolument, but made him a member of his consulting household, thus gaining from his experience and retaining his good-will. Occasionally, of course, he met with resistance to the best-intentioned moves, in which case he acted as a father would with an obstinate but loved son; that is, he yielded, although never losing sight of his original purpose. Thus it mostly happened that he gradually gained over the opponent and eventually carried out his design. In the meantime he often met his clergy, either in conference or during visitation, and on all these occasions he found a way to impress it upon their minds that the Church militant demanded from her priests what a nation demands from the officers of its army—competent, active, and loyal service.

In his schemes for enforcing good ecclesiastical discipline he was excellently served by a rather crotchety Chancellor, who had little or no human respect, and who, whilst he must have been at times a sore trial to the Bishop, took upon himself much of the odium which comes from the merciless insistence that the diocesan regulations be enforced on all persons and occasions alike. Dr. Sharplet invariably appeared upon the scene on the second

day of the episcopal visitations, and, although he made himself as disagreeable as his position allowed him, he was much respected by all for his blunt honesty and apparent want of diplomacy. This fact took away much of the suspiciousness which would otherwise have attended his movements. He catechized everybody in the house, from the pastor to the sexton, and the Cinderella in the back yard. To the assistant curates he was a terror; he knew when they got up in the morning, how many and what kind of books they had in their sitting-rooms, what they preached, ate, drank, smoked, wore, how many minutes it took them to say Mass, and whether and what kind of people liked them. Endless were the complaints made by the city clergy during the first year of the Chancellor's reign. But the Bishop knew the value of the man, and would shrug his shoulders smilingly and say: "But he knows his business, is thoroughly conscientious, and we cannot dispense with his services." Thus in time the Chancellor became a fixed institution, and people no more expected to see him drop out of office than they thought of the Bishop doing without his cathedral.

But Dr. Sharplet had not yet appeared in our circle, and would not, probably, until Monday. Meanwhile the genial presence of the Bishop, who had a real affection for Fr. Martin, and had been an early college companion of Fr. Bernard, kept us in a happy mood of conversation on current topics. The Bishop's first inquiry had been about the sick young priest, our neighbor, and as we had received word from Dr. Hayden that morning that he was doing tolerably well, we were able to put our august visitor at ease.

"I had a curious encounter with one of your parishioners on the way here," said the Bishop, turning to Fr. Martin, who listened.

"The lady who manages your choir, I believe," continued the Bishop. "She is apparently much exercised over the announcement in the morning papers that Pope Pius is determined to banish women from the organ lofts."

"Oh," said our amiable pastor, as if he felt a little embarrassed. "Mrs. Harris is a student of the classical school not merely in music, but in social art as well. But she manages the organ with

great skill and taste; and, what is more, she can manage the singers better than any organist we have ever had. She knows my aversion to sensational music, and has succeeded in making the singing really devotional and solemn, although it cost much argument before she yielded to my preference for 'monotones,' as she calls the old church airs. She is indeed an excellent Catholic, and if there is any fault in her views it must be due to her early associations or her training."

"Indeed, I know her well," said the Bishop. "She was the 'honor pupil' at the Sisters of the *Villa Immaculata* Convent, and on meeting her to-day she recalled to my mind how, nine years ago, when she graduated, I told her that if she was as expert in every womanly virtue as she was in music, the graduation diploma which I handed her on that occasion would serve her as a passport to heaven. Poor child, she was married two years later, and in another year had become a widow. How long has she been here?"

"She came to us only last fall. We had no one at the time to direct our choir. I wanted Father Waldon to organize a boys' chantry, because there was more or less trouble with the singers. We could not get a suitable man, and our experience with Professor Lightening, whom I felt obliged to dismiss, had rather prejudiced me against employing any professional artist in the church. Father Waldon did not feel confident that he could undertake the task of directing the liturgical service, and so we were obliged to accept the offer of Mrs. Harris to play the organ. I have had no fault to find with her management; she keeps the singers under control, and for the rest complies, as I have said, with my own wishes as to the quality of the music to be performed. Now and then she manifests some strange notions about woman's dignity and equality to man, which she claims is determined by superior gifts or education. I believe these views were fostered by her association with an art club to which she belonged for some time after her husband's death, and which she had joined with a view of obtaining work as an illustrator for the magazines; but the engagement did not prove congenial or sufficiently lucrative, and so she turned to music. I hope to see her take a lead in our Christian Mothers' Sodality some time, although at present I

should not quite trust her discretion, owing to her ideas about the new womanhood."

"I understand perfectly well," said the Bishop. "She only needs training. These notions are on the surface, and her good heart and sound faith will eventually assert themselves. She rather amused me by the earnestness of her plea about women's singing and playing in the church. 'I imagine,' she said, 'with all due respect to the Holy Father, that he does not mean what his interpreters make him say.'—'What then do you think he means?' I queried.—'Why, I should think he simply wishes the introduction of choristers into churches where chancel choirs are possible. That is all quite proper; the choristers serve an excellent purpose for making the liturgical responses and at special offices such as are held during Holy Week; but I cannot think that the Holy Father wants to do away with the gallery, which is part of the body of the church, in which women are permitted, nay exhorted to sing, since congregational singing is advocated.'"

"And what did your Lordship say to such an argument?" asked Father Bernard.

"I endeavored to explain to her that the location of the choir was not what constituted the core of the difficulty; but that the new regulation concerned the chant and the singers. The Church had reserved the liturgical portion of its service to clerics who naturally occupied a separate place or gallery; and that in course of time, through what was deemed by some a necessity, that exclusive function of the chanters had been assumed or assigned to others who could intelligently render the liturgical song. Thus women came to sing in the choir. This departure, however, had never been sanctioned by the Church, and it had led since to some abuses in the choice and rendition of the music. In other words the singers had substituted the modern devices of musical concert art for the ancient melodies, and the Holy Father has undertaken to reëstablish the old discipline which confided the liturgical service to chanters constituting part of the sanctuary from which women were of course excluded.—'I do not see why women should be excluded,' she rejoined. 'We are so vast a majority in any church, and we are fashioned by nature to sing better than most men. Besides, I think, if you will allow me to say it, Bishop,

our exclusion is unnatural and out of keeping with the spirit of the age, which the Church usually considers in her reforms. I feel for my sex generally, and like to hear it take its fitting share in this adjunct to the service of God. To be proscribed and evicted, as if we had no right to participate in the divine worship, seems to me a very cruel partiality. The hardship is further accentuated by the fact that women in most cases help liberally in the building of those very churches, in which our Lord is present for all; and we ought to be allowed a share in His praise as a portion of the body of the faithful for whom, after God, all musical adjuncts are as aids. How can it be an aid to hear others render badly what we could do well? Good music is practically impossible without us.'—Thus she went on in her clever way, so that I had hardly any opportunity of expressing my doubts about the correctness of her conclusion. However, when we came near the end of our walk, I bade her listen to me, and then endeavored to sum up the true merits of the Pope's injunction.—'You see, Mrs. Harris, we have no little girls to serve Mass, though they might do it very nicely now and then; we have no ladies preaching in our pulpits, though, as I perceive from the homily you have just given upon the interpretation of the Pontifical Document on Church Music, they often possess excellent qualifications as speakers; we do not have women to give the Mass or Vesper services, although many of them would sing more attractively than most priests. Now, why all this? Simply because Almighty God has limited the offices of the sanctuary to one class of His creatures. And in making this distinction He does not depreciate womanhood any more than He has done so by excluding from such service the Angels. Although our Blessed Lady was endowed with the fulness of grace and the gifts of the Holy Ghost far beyond any of the Apostles, yet she did not enjoy the special prerogatives of the priestly offices. Now, as regards woman in the Church of to-day, her service is indispensable in all that concerns the beauty and usefulness of the Spouse of Christ, except in that one sphere for which the sanctuary and the choir (as its proper adjunct) have been separated from the beginning, both in the Hebrew synagogue and the Christian church. As part of the congregation, woman's voice joins in chant and prayer; but the

choristers are chosen only from among men. And the choir or gallery, wherever it be located, represents the place where the chorister answers to the priest in all the liturgical functions of his office. That is the position of the Church, and the aim of the Sovereign Pontiff goes toward its restoration; and the fact that we have largely forgotten the original use and purpose of church choirs should not blind us to the benefit of returning to a service which God Himself has ordained and marked out in the Old Law. That men and boys perform such service sometimes badly is no reason why they should not perform it at all, or why they should not be urged to do it well. But there are so many things in God's service which man cannot do nearly so well as a woman with a big heart and a docile intelligence, that I shall ask Father Martin to let you do some of these things to vindicate the exceptional honor of your sex.'—With this I left her, and she seemed reconciled, although a trifle thoughtful."

"And what is the service to which you would recommend her, if we succeed in banishing the sex from our choir?" asked Father Martin. "She depends in part for her present support upon the income derived from giving music lessons and playing the organ."

"Why not engage her to teach the boys' choir. She has the knowledge and talent to train the leaders both for the choristers and for congregational singing, and there is no objection to her being at the organ outside the actual liturgical service."

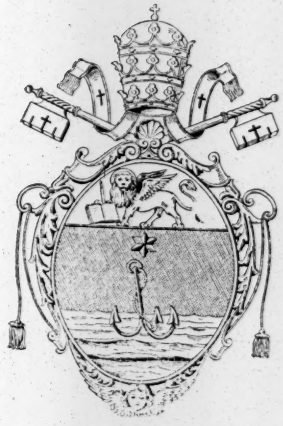
At this point the bell rang to indicate that it was time to hear Confessions. Father Bernard and I went down to the church, whilst Father Martin, who had heard the children in the morning, remained with the Bishop. They had some private matters to discuss, of which I was soon to learn the result. It opened a new world to me. But of this I shall have to speak more in detail in some future chapters of these records of what happened in Father Martin's Library.

ARTHUR WALDON.

JOSEPH . PUTZER . C.SS.R.
In . Pace . Christi . Quievit
Idibus . Maii . A. R. S. MCMIV

The death of the Reverend Joseph Putzer, Professor at the House of Studies of the Redemptorist Fathers (Ilchester, Md.), removes from the ranks of the American Clergy one of the ablest and most active laborers in the theological field. A singularly accurate knowledge of Canon Law, an intelligent zeal for promoting the exact observance of ecclesiastical discipline, and above all an untiring readiness to serve the cause of religion even amid the silent martyrdom of continuous ill-health, entitle him to the gratitude of all who believe themselves debtors to holy Church. We wish here to record his services to THE ECCLESIASTICAL REVIEW, the success of which he promoted by his counsel and collaboration. His memory, his judgment, his keen power of analysis were rarely at fault in difficult questions of moral theology. Of this his well-known *Commentarium in Facultates Apostolicas* is a standing proof. Always frank in his criticism he was none the less remarkable for the modesty of his demeanor and the kindliness of his heart. So that it might justly be said of him—

Judicii . acumen
Quo . difficillimis . in . rebus . moralibus
Nodis . feliciter . solutis
Claram . animarum . regimini . attulerit . lucem
Junctum . erat . cum . caritate
Pudore . eximio . candore
Quibus . dum . in . arena . critica
Sine . fastu . et . maledicentia . certaverit
Bonorum . omnium . sibi . conciliavit . amorem
Copiosam . apud . Deum . invenit
Redemptionem



Analecta.

E SECRETARIA BREVIUM.

LITTERAE APOSTOLICAE QUIBUS NOVA DIOECESIS SIOUPOLITANA IN CIVITATIBUS FOEDERATIS AMERICAE SEPTENTRIONALIS ERIGITUR.

LEO PP. XIII.

AD PERPETUAM REI MEMORIAM.

Quae catholico nomini aeternaeque fidelium saluti bene prospere ac feliciter eveniant, ea ut mature praestemus Nos admonet supremi Apostolatus munus, quo in terris licet immeriti fungimur. Hoc consilio cum VV. FF. Archiepiscopus et Episcopi provinciae ecclesiasticae Dubuquensis in Statibus Foederatis Americae Septentrionalis enixe Nos flagitaverint, ut ad incrementum religionis et ad maius bonum animarum nova dioecesis erigeretur per dismembrationem Archidioecesis Dubuquensis, Nos, omnibus rei momentis attento ac sedulo studio perpensis cum VV. FF. NN. S. R. E. Cardinalibus negotiis Propagandae Fidei praepositis, commendatione potissimum permoti dilecti Filii Nostri S. R. E. Cardinalis Martinelli Pro-Delegati Apostolici in praefata regione,

oblatis precibus annuendum benigne censuimus. Quae cum ita sint, omnes et singulos, quibus Nostrae hae Litterae favent, peculiari benevolentia complectentes, et a quibusvis excommunicationis et interdicti, aliisque ecclesiasticis sententiis, censuris et poenis, si quas forte incurrerint, huius tantum rei gratia absolventes et absolutos fore censentes, motu proprio ac certa scientia deque Apostolicae Nostrae potestatis plenitudine, praesentium vi, ex Archidioecesi Dubuquensi distrahimus viginti quatuor Comitatus, nempe Lyon, Osceola, Dickinson, Emmet, Kossuth, Palo Alto, Clay, O'Brien, Sioux, Plymouth, Cherokee, Buena Vista, Pocahontas, Humboldt, Webster, Calhoun, Sac, Ida, Woodbury, Monona, Crawford, Carroll, Greene, Boone, novamque ex his dioecesim erigimus cum Episcopali residentia in Sioux City, a qua ipsa Sioupolitana nomen habebit, et cum cathedratico discreto arbitrio Episcopi pro sua mensa Episcopali imponendo. Decernentes praesentes Litteras firmas, validas et efficaces existere et fore, suosque plenarios et integros effectus sortiri et obtinere, illisque ad quos spectat et spectare poterit, in omnibus et per omnia plenissime suffragari, sicque in praemissis per quoscumque iudices ordinarios et delegatos iudicari et definiri debere, atque irritum et inane, si secus super his a quoquam quavis auctoritate, scienter vel ignoranter, contigerit attentari. Non obstantibus Nostra et Cancellariae Apostolicae regula de iure quaesito non tollendo, aliisque Constitutionibus et Ordinationibus Apostolicis, caeterisque contrariis quibuscumque.

Datum Romae apud S. Petrum sub anulo Piscatoris die XV Ianuarii MDCCCCII, Pontificatus Nostri anno vicesimo quarto.

A. *Card.* MACCHI.

E S. CONGREGATIONE INDULGENTIARUM.

I.

INDULGENTIA CONCEDITUR RECITANTIBUS ORATIONEM CHRISTO IESU IN CRUCE.

Beatissime Pater,

Maria Lampel, v. Castagna, ad osculum S. Pedis profunde provoluta, humiliter Sanctitatem Tuam supplicat ut spiritualem aliquam indulgentiam hanc orationem recitantibus concedere digneris:

Christo Iesu in Cruce.

" Iesu mi crucifixe, suscipe benignus precem quam nunc pro meae mortis articulo tibi fundo, quando illa iam appetente, omnes mei sensus deficient.

Cum igitur, dulcissime Iesu, mei oculi languidi ac demissi te non amplius respicere poterunt, memento illius succensi aspectus, quem nunc tibi converto et miserere mei.

Cum labia mea arefacta non amplius tuas sacratissimas plagas osculari poterunt, memento illorum osculorum, quae nunc tibi figo et miserere mei.

Cum manus meae frigidae non amplius tuam crucem amplecti poterunt, memento sensus, quo nunc hoc ago et miserere mei.

Et cum tandem mea lingua tumens et immobilis non amplius loqui poterit, memento meae invocationis huius momenti.

Iesu, Ioseph, Maria, vobis commendo animam meam."

Omnibus hanc orationem recitantibus, concedimus semel in die indulgentiam 300 dierum, et bis in anno, dummodo ad Sacramenta confessionis ac communionis accederint, indulgentiam plenariam.

Ex Ædibus Vaticanis, die 31 Augusti 1903.

PIUS PP. X.

Praesentis concessionis exemplar delatum fuit ad S. Congregationem Indulgentiis Sacrisque Reliquiis praepositam. In quorum fidem etc.

Datum Romae, ex Secretaria eiusdem S. Congregationis, die 4 Septembris 1903.

Iosephus M. *Can.* Coselli, *Subst.*

S. Congregatio Indulgentiarum, per Rescriptum diei 5 Septembris 1903, declaravit supra relatas indulgentias esse animabus quoque defunctorum in Purgatorio degentibus applicabiles.

II.

Decretum de Indulgentiis Tertiariorum in Communitate Viventium et Vota Simplicia Nuncupantium.

Ad hanc Sacram Congregationem Indulgentiis Sacrisque Reliquiis praepositam saepe dubia delata sunt circa relationem Tertiariorum, tanto hodie numero in communitate viventium et simplicia vota nuncupantium, ad respectivos suos Ordines regulares quoad Indulgentias et spirituales gratias. Quae dubia succre-

verunt ex quo Leo XIII fel. rec. speciales Indulgentias pro iis solis Tertiariis tum Franciscalibus, tum Ordinis Servorum B. M. V. qui in saeculo vivunt, concessit, sublatis omnibus aliis Indulgentiis eousque istis Tertiis Ordinibus tributis. Verum est Sacram Congregationem EE. et RR. in suis Normis pro approbatione horum Institutorum (*Sec. I, § 11, N. 16*), statuisse: "Instituta Tertiariorum non approbentur, nisi a Superioribus Generalibus eorum Ordinum, a quibus et nomen et habitum mutuantur, in proprium respectivum Tertium Ordinem aggregentur, et ad Indulgentiarum et gratiarum spiritualium participationem, *quantum concedere fas est*, admittantur;" haec tamen postrema verba, ut patet, praesentem quaestionem in ambiguo adhuc reliquerunt.

Quare, *ne tot ex utroque* sexu Tertiarii horum Institutorum, qui exemplo et opere de re catholica optime sunt meriti, *certis Indulgentiis diutius careant*, quaesitum est:

"*An generali dispositione omnibus Institutis Tertiariorum in communitate degentium et vota simplicia emittentium ab Apostolica Sede sint concedendae Indulgentiae primo et secundo Ordini respectivo propriae?*"

Et Emi Patres in Generali Congregatione ad Vaticanum coadunati die 18 Augusti 1903, responderunt:

"*Affirmative.*"

De quibus facta relatione Ssmo Dño Nostro Pio Pp. X in Audientia habita die 28 eiusdem mensis et anni ab infrascripto Cardinali Praefecto, Sanctitas Sua Patrum Cardinalium responsum approbavit et confirmavit, decrevitque: *primo*, ut Instituta Tertiariorum in communitate degentium et vota simplicia emittentium, *dummodo Ordinibus a quibus nomen et habitum mutuantur legitime sint aggregata*, participent omnes Indulgentias a RR. PP. primis et secundis Ordinibus directe tantum concessas; *secundo*, ut eorundem Ecclesiae iisdem Indulgentiis gaudeant, quibus Ecclesiae respectivi primi et secundi Ordinis fruuntur; *tertio*, ut aliae Indulgentiae huiusmodi Tertiis Ordinibus antea concessae in posterum solis Tertiariis in saeculo viventibus sint propriae.

Datum Romae ex Secretaria eiusdem Sacrae Congregationis die 28 Augusti 1903. A. *Card.* TRIPEPI, *Praefectus.*

L. ✝ S.

Pro R. P. D .FRANCIS. SOGARO *Archiep. Amiden., Secretario.*

IOSEPHUS M. *Can.* COSELLI, *Substitutus.*

III.

INDULGENTIAE QUAS SANCTISSIMUS DOMINUS NOSTER PIUS PAPA X IMPERTITUR CHRISTIFIDELIBUS, QUI RETINENTES ALIQUAM EX CORONIS ROSARIIS, CRUCIBUS, CRUCIFIXIS, PARVIS STATUIS, NUMISMATIBUS, AB EADEM SANCTITATE SUA BENEDICTIS, PRAESCRIPTA PIA OPERA ADIMPLEVERINT.

Monita.

Ut quis valeat Indulgentias lucrari, quas Summus Pontifex Pius X impertitur omnibus utriusque sexus Christifidelibus, qui retinent aliquam ex coronis, crucibus, crucifixis, parvis statuis, ac numismatibus ab eadem Sanctitate Sua benedictis requiritur :

1° Ut Christifideles in propria deferant persona aliquod ex enunciatis obiectis.

2° Quod si id minime fiat, requiritur ut illud in proprio cubiculo, vel alio decenti loco suae habitationis retineant, et coram eo devote praescriptas preces recitent.

3° Excluduntur ab apostolicae benedictionis concessione imagines typis exaratae, depictae, itemque cruces, crucifixi, parvae statuae et numismata ex stanno, plumbo, aliave ex materia fragili seu consumptibili confecta.

4° Imagines repraesentare debent Sanctos, qui vel iam consueta forma canonizati, vel in martyrologiis rite probatis descripti fuerint.

Hisce praehabitis, Indulgentiae, quae ex Summi Pontificis concessione ab eo acquiri possunt, qui aliquod ex supradictis obiectis retinet, et pia opera quae ad eas assequendas impleri debent, recensentur.

Quisquis saltem in hebdomada semel recitaverit coronam Dominicam vel aliquam ex coronis B. V. Mariae aut rosarium eiusve tertiam partem aut divinum officium, vel officium parvum eiusdem B. Virginis aut fidelium defunctorum, aut septem psalmos poenitentiales aut graduales, vel consueverit catechesim christianam tradere, aut carceribus detentos, vel aegrotos in nosocomiis misericorditer invisere, vel pauperibus opitulari, aut missae interesse, eamve peragere, si fuerit Sacerdos : quisquis haec fecerit vere contritus et peccata sua confessus ad S. Synaxim accedet quolibet ex infrascriptis diebus, nempe Nativitatis Dominicae,

Epiphaniae, Resurrectionis, Ascensionis, Pentecostes, itemque diebus festis SS.mae Trinitatis, Corporis Domini, Purificationis, Annuntiationis, Assumptionis, Nativitatis et Conceptionis B. V. Mariae, Nativitatis Sancti Ioannis Baptistae, S. Iosephi Sponsi eiusdem B. Mariae Virginis, SS. Apostolorum Petri et Pauli, Andreae, Iacobi, Ioannis, Thomae, Philippi, Iacobi, Bartholomaei, Matthaei, Simonis et Iudae, Mathiae, et Omnium Sanctorum; eodemque die devote Deum exoraverit pro haeresum et schismatum extirpatione, catholicae fidei incremento, pace et concordia inter principes christianos, aliisque S. Ecclesiae necessitatibus; quolibet dictorum dierum Plenariam Indulgentiam lucrabitur.

Quisquis vero, corde saltem contritus, haec omnia peregerit in aliis festis Domini, et B. V. Mariae, quolibet dictorum dierum Indulgentiam septem annorum totidemque quadragenarum acquiret: quavis Dominica vel alio anni festo Indulgentiam quinque annorum totidemque quadragenarum lucrabitur: sin autem eadem alio quocumque anni die expleverit, centum dierum Indulgentiam acquiret.

Praeterea quisquis consueverit semel saltem in hebdomada recitare aliquam ex coronis aut rosarium, vel officium parvum B. Mariae Virginis, vel fidelium defunctorum, aut vesperas, aut nocturnum saltem cum laudibus, aut septem psalmos poenitentiales cum litaniis adiectisque precibus, quoties id peregerit centum dierum Indulgentiam consequetur.

Quisquis in mortis articulo constitutus, animam suam devote Deo commendaverit, atque iuxta instructionem fel. rec. Benedicti XIV in Constitut. quae incipit *Pia Mater* sub die 5 Aprilis 1747, paratus sit obsequenti animo a Deo mortem opperiri, vere poenitens, confessus et S Communione refectus, et si id nequiverit, saltem contritus invocaverit corde, si labiis impeditus fuerit, SS.mum Nomen Iesu, Plenariam Indulgentiam assequetur.

Quisquis praemiserit qualemcumque orationem praeparationi Missae, vel Sanctae Communionis, aut recitationi divini officii, vel officii parvi B. V. Mariae, toties quinquaginta dierum Indulgentiam acquiret.

Quisquis in carcere detentos, aut aegrotantes in nosocomiis inviserit, iisque opitulatus fuerit, vel in Ecclesia christianam catechesim tradiderit, aut domi illam suos filios, propinquos et famulos docuerit, toties biscentum dierum Indulgentiam lucrabitur.

Quisquis ad aeris campani signum, mane vel meridie aut vespere solitas preces, nempe *Angelus Domini*, aut eas ignorans recitaverit *Pater noster* et *Ave Maria*, vel pariter sub primam noctis horam, edito pro defunctorum suffragio campanae signo, dixerit psalmum *De profundis*, aut illum nesciens recitaverit *Pater noster* et *Ave Maria*, centum dierum Indulgentiam acquiret.

Eamdem pariter consequetur Indulgentiam, qui Feria sexta devote cogitaverit de passione ac morte Domini Nostri Iesu Christi, terque Orationem Dominicam et Salutationem Angelicam recitaverit.

Is qui suam examinaverit conscientiam, et quem sincere poenituerit peccatorum suorum cum proposito illa emendandi, devoteque ter recitaverit *Pater noster* et *Ave Maria* in honorem SS.mae Trinitatis, aut in memoriam Quinque Vulnerum D. N. Iesu Christi quinquies pronunciaverit *Pater noster* et *Ave Maria*, centum dierum Indulgentiam acquiret.

Quisquis devote pro fidelibus oraverit, qui sunt in transitu vitae, vel saltem pro iis dixerit *Pater noster* et *Ave Maria*, quinquaginta dierum Indulgentiam consequetur.

Omnes Indulgentiae superius expositae a singulis Christifidelibus vel pro seipsis lucrifieri possunt, vel in animarum Purgatorii levamen applicari.

Expresse declarari voluit Summus Pontifex supradictarum indulgentiarum concessione, nullatenus derogari indulgentiis a Praedecessoribus Suis iam concessis pro quibusdam operibus piis superius recensitis: quas quidem indulgentias voluit omnes in suo robore plene manere.

Iubet deinde idem Summus Pontifex Indulgentias Christifidelibus concessas, qui retinent aliquod ex praedictis obiectis, iuxta decretum sa. me. Alexandri VII editum die 6 Februarii 1657, non transire personam illorum pro quibus benedicta fuerint, vel illorum quibus ab iis prima vice fuerint distributa: et si fuerit amissum vel deperditum unum alterumve ex iisdem obiectis, nequire ei subrogari aliud ad libitum, minime obstantibus quibusvis privilegiis et concessionibus in contrarium: nec posse pariter commodari vel precario aliis tradi ad hoc ut indulgentiam communicent, secus eamdem indulgentiam amittent: itemque recensita obiecta benedicta, vix dum pontificiam benedictionem receperint,

nequire venundari, iuxta decretum S. Congregationis Indulgentiis Sacrisque Reliquiis tuendis praepositae editum die 5 Iunii 1721.

Praeterea idem Summus Pontifex confirmat decretum sa. me. Benedicti XIV editum die 19 Augusti 1752, quo expresse declaratur, vi benedictionis crucifixis, numismatibus etc. uti supra impertitae, non intelligi Privilegio gaudere altaria ubi huiusmodi obiecta collocata fuerint, neque pariter Missas quas Sacerdos eadem secum deferens celebraverit.

Insuper vetat, ne qui morientibus adsistunt benedictionem cum Indulgentia Plenaria in articulo mortis iisdem impertiantur cum huiusmodi Crucifixis, absque peculiari facultate in scriptis obtenta, cum satis in id provisum fuerit ab eodem Pontifice Benedicto XIV in praecitata Constitut. *Pia Mater*.

Tandem Sanctitas Sua vult et praecipit praesentem elenchum indulgentiarum pro maiori fidelium commodo edi typis posse non solum latina lingua vel italica, sed alio quocumque idiomate, ita tamen ut pro quolibet elencho, qui ubicumque, et quovis idiomate edatur, adsit approbatio S. Congregationis Indulgentiarum.

Non obstantibus quolibet decreto, constitutione, aut dispositione in contrarium etiamsi speciali mentione dignis.

Datum Romae ex Secretaria S. C. Indulgentiis Sacrisque Reliquiis praepositae die 28 Augusti 1903.

A. *Card.* TRIPEPI, *Praef.*

L. ✝ S.

Pro R. P. D. FRANC. SOGARO, *Archiep. Amiden., Secret.*

IOSEPHUS M. *Can.* COSELLI, *Subst.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL LETTER: Authenticating the erection of the Diocese of Sioux City, in the Province of Dubuque, Iowa, U. S. A.

S. CONGREGATION OF INDULGENCES:

1. Grants Indulgence of 300 days once a day to all who recite the prayer (given in the text) "Jesu mi crucifixe," and a Plenary Indulgence twice a year under the customary conditions. These Indulgences are applicable to the souls in purgatory.
2. Institutes of Tertiaries who live in community and take simple vows, *provided they are duly affiliated with the Orders to which they owe their name and habit*, (*a*) share in all the indulgences granted directly to the members of the First or Second Orders; and (*b*) their Churches have the same indulgences as churches of their respective First and Second Orders have; (*c*) other indulgences formerly granted to Tertiaries of this class are in future to be understood as proper only to members living in the world, and not in community.
3. Gives a list of the Indulgences granted to those who possess Rosary Beads, Crosses, Crucifixes, and Medals blessed by the Holy Father.

PROPER METHOD OF CLEANING CHURCHES.

1. All the pews and woodwork in the church, as high up as it can be reached, should be dusted at least once a week. This is not to be done with a dry cloth or feather duster, but with a damp cloth. Although the cleanliness due to the holy places demands that the church be swept frequently, this should never be done

immediately or shortly before the faithful enter it. In all cases mere dry sweeping should be avoided. Damp sawdust which gathers the dust particles may be scattered over the floor before sweeping. Mopping and washing are the safest means of removing the concrete impurities that settle in public places, after these have been thoroughly swept. Since wooden flooring retains the dampness for a long time, due allowance should be made, before the people enter, for time to dry and to ventilate, wherever flood floors are a necessity. In ventilating it is advisable to open the doors and windows in such a way as to create a draught in direct line through the church, otherwise, counter-currents of air will keep organisms in suspension for a long time. The matter accumulated in sweeping should not be merely collected in some convenient nook of the building, but at once carried out of the church.

2. In some Italian dioceses there exist definite regulations obliging the custodians of church buildings after all services in which large congregations have been collected in the edifice, to have the floors and other parts of the interior carefully cleansed with an antiseptic solution—bichloride of mercury dissolved in proportion of 1 to 1,000—a measure which might properly be adopted in other places.

3. In cleansing the church special attention should be directed to the sweeping of the *confessional.* The darkness of the place and its position frequently cause it to be overlooked. Yet there is necessity of cleaning not only the floor, seat and corners, but particularly the *crates,* which is apt to become saturated with effluvia from the breath of many persons. This ought to be washed off with a dilution of lye or ammonia, and not merely rubbed with a dry cloth.

THE CLEANSING OF ALTAR FURNISHINGS.

1. *Removing Stains, and Polishing.*—The simplest manner of removing wax, stearin or tallow from carpets, vestments and linens is to scrape off gently the wax, stearin or tallow, and then to place over the spot a blotting pad on which a hot flat-iron, spoon or knife is pressed. Should several impressions be necessary, care should be taken to select a clean part of the blotting pad at each impression. If stains remain they must be washed out.

2. *Salt of Sorrel* or *Essential Salt of Lemons* (*Binoxalate of Potash*) is used for removing spots, and particularly iron or rust-marks, from linen. Wine stains are removed most effectually by thorough bleaching.

3. Stains on vestments can be removed successfully only in the laboratory of an experienced chemist, who is familiar with the particular composition of the color and material of the fabric.

4. *Marble* is cleaned (after being free from dust) by washing it with a *weak* solution of hydrochloric acid. Do not use soap; it injures the color of marble.

5. *Alabaster.*—Rub it carefully with shave-grass (*equisetum*) and then with venetian soap and chalk stirred into a paste with water.

6. *Silverware.*—Place oxidized articles for a few minutes in a boiling hot solution of tar and then rub them with soft leather.

The following polishing powder also gives good results:

Washed pipe-clay	4 parts.
Purified tartar	1 part.

7. *Goldware.*—Apply Paris-red with soft leather and rub it gently.

The following formula has been and still is used by Belgian silversmiths, "Longet's Polishing Powder for Gold Workers:"

White lead	$4\frac{3}{10}$ parts.
Chalk	$17\frac{4}{10}$ parts.
Alumina	$4\frac{3}{10}$ parts.
Carbonate of magnesia	$1\frac{7}{10}$ parts.
Silica	$2\frac{6}{10}$ parts.
Ferric oxide	$1\frac{7}{10}$ parts.

8. *Brassware* is cleaned by rubbing it with spirits of ammonia and vinegar and then with blotting-paper soaked in spirits of wine.

THE SACRED VESSELS, LINENS, AND VESTMENTS.

I.—Handling.

1. The sacred vessels actually containing the Blessed Sacrament, may be touched only, unless there is necessity, by a priest or deacon, vested in surplice and stole; two candles should be lighted whenever the Sacred Species is taken out of the tabernacle.

2. When the sacred vessels do not actually contain the Bles-

sed Sacrament they may be handled not only by a priest, deacon, subdeacon, but according to an almost universal custom by a cleric in minor orders or having the tonsure (*tonsuratus*). Students living in ecclesiastical seminaries are usually allowed to handle them.[1]

3. Lay people may not touch the chalice and paten after they have been consecrated, nor the ciborium, pyx and lunula after they have contained or touched the Blessed Sacrament. St. Liguori would except from this rule laymen who act as sacristans, *qui in habitu clericali ecclesiis inserviunt*.[2] Lay persons may handle the ostensorium, although this should be permitted with caution (*quod tamen minus decet*),[3] because the same may contain sacred particles. It is becoming that when lay persons handle the sacred vessels, it should be done with gloves or a cloth.

4. When sacred vessels require repairing they are to be sent to such persons only as have episcopal authorization to handle them; for, except in case of necessity, only the bishop can grant permission to lay persons to touch them.

5. After corporals, palls, and purificators have been used at Mass they can be touched by those persons only who are allowed to handle the sacred vessels when they do not actually contain the Sacred Species. When the sacred linens become soiled they are laid aside in a place set apart for this purpose. After having been washed, these linens can be handled by any one.

6. Altar-cloths, amices, albs, cinctures, and the other sacred vestments, may be handled by any one.

7. The oil-stocks should be touched by those only who may handle the sacred vessels when not containing the Blessed Sacrament.

II.—Washing and Cleaning.

Besides rubbing with a chamois or soft cloth the sacred vessels immediately after they have been used, they ought to be washed several times a year. First wash the vessels which are

[1] Kenrick, *Theologia Mor.*, Vol. III, De Sacrificio Missae, cap. IV, § III, n. 110.

[2] Lib. VI, n. 382.

[3] Pourbaix-Coppin, S. Lit. Comp, n. 376, 3.

used to contain the Sacred Species—cup of the chalice and ciborium, the paten, and the lunula—in clean water, which is afterwards thrown into the *sacrarium*, or, where such is wanting, on the ground near the foundations of the church. Then separate the parts, cup, stem and foot of chalice, etc., which are washed in soap and water to remove the stains. The hardened dust may be removed by a steel pencil or knife. Afterwards polish them, not with ordinary whiting, which is apt to injure the texture, but with a composition made especially for this purpose and commonly used by jewellers.[4] After this wash them in clear water and either wipe them with a chamois or soft cloth, or let them dry in the warm air. Water stains which remain can be easily removed by a fine brush.

The complete outfit of a good sacristy includes (*a*) a fine brush; (*b*) cleansing material; (*c*) small pieces of chamois or soft cloth; (*d*) a steel pencil. These may be obtained from any silversmith and should be used exclusively for cleaning the sacred vessels.

They are washed, cleaned and polished by a person in sacred orders, and they should be washed in a vessel used for this purpose only.

2. Before corporals, palls and purificators are given to lay persons to be bleached, mended and ironed, they must be washed three times, each time in different water. Warm water and soap is the most serviceable. The first washing, which is followed by two rinsings, must be done by a person in sacred orders. This water is poured into the *sacrarium*. The second and third washings may be performed by any one, but preferably by those who did the first washing.

3. After a corporal has been washed, bleached,[5] mended and ironed it is folded in three equal parts both in its length and its width. (1) The anterior part is folded over the middle; (2) the posterior part is turned down and a flat-iron is passed over it; (3) the part on your right side is folded over the middle, and (4) the part on your left side is folded over these, and the flat-iron is again passed over it.

[4] *Vide infra.*

[5] A little starch is sometimes used to stiffen it and to give it a smooth surface The same is done with the pall. The purificator is always prepared *without* starch

4. Corporals, palls and purificators are washed in the basin in which the sacred vessels are washed.

5. Altar-cloths, amices, albs, cinctures and other church linens are to be washed separately from all house linens.

6. The altars ought to be daily dusted with a feather-brush. Twice a year, during clear and dry weather, they should be washed. The cruets are rinsed daily, and, if made of metal, polished frequently. Lamps of crystal or glass, which are in constant use, ought to be washed once a week in warm water containing a little lye, and thoroughly dried with a piece of linen or blotting paper.

7. Altar-bread irons are preserved from rust by rubbing them, immediately after they have been used, with pure white wax. A piece of linen is then placed between the plates. The irons should be kept in a dry place.

SUBDELEGATING THE FACULTY OF CONFIRMING.

Qu. In the January REVIEW, on page 62, there is a Resolution of the Congregation of the S. Office, the meaning of which is not very clear. Some of our priests say that in future, bishops who find themselves in similar circumstances to the Bishop of Chile, are to ask the faculty of subdelegating the simple priest to administer Confirmation, not from the Pope, but from this Congregation. Others say that, by this Decree of May, 1888, the faculty of subdelegating is granted to all who are in the same condition as the Bishop of Chile.

An answer as to which is the proper meaning will be appreciated by many priests.

J. T. S.

Resp. The reading of the Decree referred to seems to us to bear but this interpretation—that the privilege by which a simple priest may be subdelegated to confirm in his diocese is to be added to the Faculties of any bishop who stands in need of it (even if he himself should not have asked for it). This faculty is granted (by the Pope) through the S. Congregation for Extraordinary Ecclesiastical Affairs. The initiative for obtaining the faculty may therefore come either from the S. Congregation or from the bishop; but it can hardly be taken for granted without a special delegated concession, as is the practice in the Greek Church.

CUI BONO?

REVEREND EDITOR: Recently I noticed on page IV of an abridged edition of Deharbe's *Catechism*, published by Pustet & Co., an abridged list of the Commandments of the Church which reads as follows:

"1. To observe the holydays of obligation.

"2. To devoutly hear Mass on all Sundays and holydays of obligation.

"3. To observe the days of fast and abstinence appointed by the Church.

"4. To confess at least once a year to a duly authorized priest.

"5. To worthily receive the Holy Communion at Easter or thereabout and if possible in the parish church."

As a catechist of some years' standing I fail to see any advantage in curtailing the old tabulated form of Six Commandments; in fact I deem such an abridgment a positive disadvantage because the children who have become very familiar with the smaller catechism, v. g., that of the Third Plenary Council of Baltimore, have impressed deeply on their young minds the old stereotyped form found in Kenrick's *Moral Theology* and the approved catechisms of our early days —which form has obtained in this country for many years unchanged. But these same children, having been advanced to higher classes, are puzzled and astonished when they take up this abridged edition of Deharbe and find only five Commandments explicitly mentioned.

On page IV instead of the old form "We must pay tithes to our pastors," or "We must contribute to the support of our pastors," we find a mere footnote in fine print at the bottom of the page, running as follows: "In the United States we also have the duty to contribute to the support of our pastors."

From page 65 to page 68, where the Commandments are explained by question and answer, there is no reference to contributing to the support of our pastors; furthermore, under the Commandments of the Church no mention is made as in the old formula of its impediment of marrying within the forbidden degrees of kindred nor of forbidden solemnization of marriage in the *clausa tempora*.

By removing the impediment of marrying within the fourth degree of kindred from the Commandments of the Church and conveying it to the chapter on Matrimony, the much needed emphasis is removed also.

It is hard to see what advantage is gained by garbling or curtailing

the old and sanctioned tabulated form of the Six Commandments of the Church so familiar to those who have been teaching Catechism for years. As far as my experience goes this change is not an improvement.

CATECHIST.

FOR THE CATECHETICAL AFRICAN SEMINARY.

As a result of the publication in THE ECCLESIASTICAL REVIEW of his article entitled "In the Jungles of Africa," Father Lissner has received many generous contributions and messages of encouragement from all parts of the country. Considering the noble task which he has undertaken and the good results that must accrue therefrom, all who have at heart the interest, both spiritual and temporal, of the destitute negroes of Africa will be moved to further the efforts which this good missionary Father is making to lift the natives of his far-away mission out of barbarism. Among individual contributions from priests are those of the Rev. George A. Branigan, the Rev. T. J. Reynolds, the Rev. A. F. Mercer, the Rev. B. F. McKenna, and a Benedictine Father who signs himself "a promoter of this most worthy cause." The list of the laity is headed by Mr. Jules Junker, who gives $100.

Father Lissner has received the approbation of the Most Reverend Archbishop of New York, who endorses the good work and permits that collections be made within his diocese.

Among the letters received is one from an ecclesiastical student (Rochester Seminary) who writes:

Dear Reverend Father:

The touching appeal of Father Lissner for the African Missions in this month's REVIEW urges me to send the enclosed offering as a small contribution toward the good cause. Would that I could send more. Trusting that God will bless the good work, and promising to send a larger amount when possible, I remain, etc.

A SUBDEACON.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. **The Life of St. Paul.**—For the sake of clearness we must distinguish three kinds of publications concerning the life of the Apostle; some give us merely a general outline, others contain chronological and topological investigations, others again give personal notices concerning St. Paul.

(a) *General Sketches.*—Dr. Whyte, of Edinburgh, has published a book on St. Paul which is thoroughly characteristic of its author. Sixteen chapters of it are gathered out of his previously published series of volumes on *Bible Characters;* to these are added five sermons on Pauline texts, and an appreciation of Walter Marshall, "the most Pauline of Divines." It is a book of edification rather than of scientific investigation.[1]—*The Expositor*[2] contains an article on the life of St. Paul contributed by Professor Ramsay. It represents St. Paul as "the most human of all the apostles," and touches upon the self-destructive character of recent critical views concerning the Pastoral Epistles.—The International Committee of the Young Men's Christian Association has published a little volume of *Studies in the Life of Paul for Bible Classes and Private Use*, written by W. H. Sallmon.[3] The nearest approach to such a work for Catholic readers may perhaps be found in Kamshoff's brief and popular presentation of the life and words of St. Paul;[4] but Cherrier, too, has given us a most interesting and instructive pamphlet in his *Saint Paul.*[5]—Any lover of the great Apostle will also be pleased with T. H. Stokoe's volume entitled *Life and Letters of St. Paul*,[6] while readers of less leisure will be interested

[1] London, 1903; Oliphant, pp. 232.

[2] vi, 81–92.

[3] Rev. ed.; New York, 1903, pp. 6—130.

[4] Charakteristik d. hl. Paulus; *Monatsbl. f. d. kath. Religionsunterricht*, iv, 1–8; 43–49.

[5] Miettes de doctrine et d'histoire; Aix, 1902; Makaire, pp. 101.

[6] London, 1903; Frowde, pp. 310.

in A. C. Fisher's little publication entitled *A Short and Simple Life of St. Paul*, with a Preface by E. E. Dugmore.[7]

(b) *Pauline Chronology and Geography.*—G. Hoennicke has studied anew the questions implied in Pauline chronology, emphasizing throughout the distinction between certain and merely probable results.[8] According to the author, Christ died A. D. 32–33; St. Paul was converted A. D. 33–35; the Apostles convened in Jerusalem A. D. 50–52; St. Paul's first stay in Corinth lasted from the end of A. D. 52 to the middle of A. D. 54; Festus came to Judea A. D. 59, or perhaps only A. D. 60–61. The writer expresses also definite views as to the Galatian problem which enters into the Apostle's missionary life.—The *Expository Times*[9] contains a defence of the South-Galatian Theory, written by D. Walker against Professor Findlay, a strenuous opponent of the Theory.—The South-Galatian Theory is defended also by L. Albrecht in his *Life of St. Paul* from the beginning of his first missionary journey to the time of his captivity in Cæsarea, A. D. 45–54.[10] The author utilizes the results of modern research in the field of early Christian history, expressing them in a popularly scientific style. The readings of Cod. D. are at times preferred to the evidence of other codices.—K. Hoss has investigated Paul's intended itinerary as described in I and II Cor.[11] The writer comes to the conclusion that the Apostle really made the journey planned in I Cor. 16: 5–7, admitting only one modification of the original scheme. For he believes that St. Paul went to Macedonia by way of Corinth, and not *vice versa*.—"The Visits of St. Paul to Corinth" have been studied anew by N. J. D. White in a paper contributed to the *Hermathena;*[12] and J. M. Mecklin has written an article on St. Paul in Athens, in which he depicts especially the topographical conditions of the city at the time of the Apostle's

[7] London, 1903; Mowbray, pp. 162.

[8] *Neue kirchliche Zeitschrift*, xiii, 569–620. The article has also appeared in pamphlet form. Leipzig, 1903; Deichert, v—71.

[9] xiii, 511–514.

[10] Paulus, der Apostel Jesu Christi. Sein Wirken von der ersten Missionsreise bis zur Gefangenschaft in Cäsarea. Die Kirche im nachapostolischen u. apostolischen Zeitalter; ii Bd.; München. 1903, xi—400.

[11] *Zeitschr. f. neut. Wissensch.*, 268–270.

[12] xxviii, 79–84.

visit.[13] J. Kerr has given us in a popular style the story of the Book of Acts concerning St. Paul's companions on his second missionary journey; he also gives a detailed picture of the various movements of the party.[14]—Finally, G. Hoennicke has endeavored to determine the precise day of St. Paul's death. He pronounces the exact day uncertain, but arrives at the conclusion that the Apostle was condemned in a regular judicial trial, and that he was executed on the Ostian Way.[15]

(c) *Personal Notices.*—S. M. Smith has contributed an article to *The Bible Student*[16] in which he throws light on a number of details in St. Paul's character. Among other particulars, he describes the Apostle's relation to Barnabas, his inspiration, and his influence. — Commenting on Gal. 2 : 10 and II Cor. 8–9, E. Lombard describes the charitable collection of alms prescribed by St. Paul to be made for the needy Christians at Jerusalem.[17] The writer thus illustrates the practical charity exhibited by the great Apostle during the course of his missionary labors.—K. Böhme discovers imperfections in St. Paul's prayer.[18] He finds therein too little of a truly interior spirit, and too much of a Jewish conception of the granting of prayer; besides, he believes that the object of St. Paul's prayer is not sufficiently spiritual.—J. Döller sees in the *stimulus carnis* of St. Paul neither an attack of fever nor external trials, such as diabolical vexations; he feels quite certain that the true view of the question, identifying the *stimulus carnis* with the bent of concupiscence, began to be held only since the sixth century.[19] A. Steffens impugns the foregoing view, and identifies the *stimulus carnis* with bodily suffering.[20]—E. Lombard inquires into the ecstasies and sufferings of the Apostle Paul.[21] Gal. 4 : 15 is said to show that the Apostle suffered from weak

[13] *The Bible Student*, vii, 78–84.

[14] *The Bible Student*, vii, 23–27.

[15] *Neue kirchliche Zeitschrift*, xiv, 905–908.

[16] vii, 307–311.

[17] *La Revue de Théologie et de Philosophie*, xxxv, 113–139; 262–281.

[18] *Protestantische Monatshefte*, vi, 426–431.

[19] *Zeitschr. f. kath. Theol.*, xxvi, 208–211.

[20] *ibid.*, 606 f.

[21] Les extases et les souffrances de l'apôtre Paul; essai d'une interprétation de II Cor. 12 : 1–10; *la Revue de Théologie et de Philosophie*, xxxvi, 450–500.

eyes; Gal. 4: 13 is made to point to a case of malaria; there is no proof that the Apostle was an epileptic in the proper sense of the word, though his visions and ecstasies are of an hysterical character; the incident on the road to Damascus is not allowed to be an exception to this general statement. The writer does not believe that the wonderful Apostolic activity of St. Paul is incompatible with the foregoing diagnosis of his physical condition.—P. Wohlenberg publishes a pamphlet on "St. Paul, the Ideal Missionary";[22] and E. J. Bosworth writes on "Paul's Method of Evangelization."[23] This latter writer emphasizes the Apostle's choice selection of missionary centres, his impressive preaching, his personal intercourse with his hearers, his great care for organization, and the character of his assistant missionaries. E. Caird draws attention to the antithetical character of St. Paul's teaching.[24] The Apostle contrasts the Law with grace, sin with redemption, presenting always a universal view of Christianity. F. Trautzsch studies the character of St. Paul's preaching in the light of his writings;[25] and J. R. Smith reviews "The Speeches of Paul in the Acts," paying special attention to his two orations against the Jews, his two orations against the Gentiles, his address to the elders at Ephesus, and his three apologies.[26] While Mr. Smith regards the text of the Book of Acts as a trustworthy source of the Apostle's utterances, W. Soltau is of opinion that it has been constructed on the model of the Pauline Epistles, or presents literary amplifications of the narrative of Paul's journeys.[27]—P. Farel draws a parallel between St. Paul and St. James,[28] while A. Lichtenstein compares St. Paul with Luther.[29] P. Feine, too, is of opinion that Luther continued the work of St. Paul, even as St. Paul continued the work of Jesus Christ.[30] Readers acquainted

[22] Breklum 1903, Christl. Buchh., pp. 22.

[23] *The Biblical World*, xxii, 416–423.

[24] *The Hibbert Journal*, ii, 1–19.

[25] *Progr.;* Frankenberg 1903, Rossberg, pp. 26.

[26] *The Bible Student*, vii, 198–204.

[27] *Zeitschrift f. neut. Wissensch.*, iv, 128–154.

[28] *Rev. de Théol. et d. Quest. rel.*, 1903, 54-59.

[29] Paulus und Luther. Eine Parallele ihrer Zeiten und Persönlichkeiten; Leipzig 1903, Strübing, pp. 74. *Cf. Theol. Literaturbl.*, xxiv, pp. 321–323.

[30] *Die Erneuerung des paulinischen Christentums durch Luther;* Leipzig 1903, Hinrichs, pp. 30.

with the recent Catholic Luther literature will find the foregoing parallel utterly false, and even blasphemous.—The special relation of St. Paul to the Thessalonian Church has been well set forth by E. Ullern.[31]

2. Theology of St. Paul.—We must keep apart the general treatises on Pauline theology from the special studies on the Apostle's Hamartology, Soteriology, and Eschatology.

(a) *General Pauline Theology.*—P. Feine is convinced that St. Paul substantially teaches the doctrine of his Master. The Apostle's idea of expiation and his teaching concerning the Lord's Supper must, therefore, be traced back to Jesus Christ. Feine admits, indeed, that St. Paul differs from Christ in a few points; but these differences are due to the fact that the Apostle writes as a theologian, and follows the Jewish form of reasoning in spite of his anti-Jewish doctrine. The author sacrifices the so-called Johannine theology to the demands of negative criticism.[32]—H. Leduc briefly sets forth the Pauline theology in its psychological order, *i. e.*, in the order of Paul's interior experience. The reader is thus made acquainted with the Apostle's teaching concerning God, Christ, the Church, grace, the Sacraments, the theological virtues, the Law, sin, and the four Last Things. Order and brevity are the main excellencies of the author's investigation.[33]—G. Vos has published an article on "The Theology of Paul," in which he endeavors to guard equally against the Tübingen exaggeration of the Apostle's theological tendency, and against the undue emphasis laid recently on Paul's interior experience.[34]—W. P. Paterson too treats of the Pauline theology in the first part of his volume entitled *The Apostle's Teaching*.[35]—F. R. Beattie traces the Pauline theology back to its sources: the Old Testament, the formal side of contemporary philosophy, the teaching of Christ, the Apostle's experience, the external conditions of Judaism, and special revelations are considered as the mainsprings of St. Paul's doctrine.[36]—

[31] St. Paul, évangéliste et pasteur des Thessaloniciens. Étude; Nîmes 1903, Impr. coopérative la Laborieuse, pp. 72.

[32] Jesus Christus und Paulus; Leipzig 1903, Hinrichs, viii—311.

[33] Synthèse de la doctrine de Saint Paul; *Rev. du Clergé franç.*, xxxv, 135-144.

[34] *The Bible Student*, vii, 332-340.

[35] Guild Text-Books; London, 1903, Black, pp. 141.

[36] *The Bible Student*, vii, 286-292.

W. H. H. Marsh too writes on the "Genesis of Paul's Theology;" he finds it in the Apostle's belief in the Resurrection and Glory of Christ, as well as in his peculiar view of the Old Testament, a view modified by the foregoing belief.[37]—A. C. Zenos believes he has discovered "The Formative Factors of Paul's Theology" in the Apostle's parentage and heredity, in his early training and education, in his conversion, and finally in his experience as a missionary.[38]—W. B. Greene has to tell us something of "St. Paul's View of his own Inspiration." The Apostle delivers his doctrine as divinely inspired, and he claims infallibility for himself and the other Apostles.[39]—C. R. Hemphill writes on "Some Distinctive Features" in "The Epistle to the Ephesians." God, the unity of the Church, and the merits of Christ's death are the main topics of interest in this Epistle.[40]—R. Bren discourses on "The Ethics of St. Paul,"[41] and P. Wernle considers the more general question as to St. Paul's influence on our time.[42] L. Monod considers St. Paul's moral teaching in the light of its law and inspiration.[43]

(b) *The Pauline Hamartology.*—Under this head we class not only St. Paul's view on sin, properly so called, with its consequences and limitations, but also his principles of law and free will. J. Weiss studies Christian liberty of will in the light of St. Paul's preaching. The Apostle may have borrowed certain elements from the Stoics, but he has also developed them to their legitimate conclusions.[44]—C. Clemen investigates St. Paul's conception of the Old Testament. He believes that the Apostle follows the historical and legal principles of his own time, and that they have no more value for us.[45]—O. Schulz gives us a thorough explanation on Gal. 3: 15–25. He arrives at the conclusion that according to Pauline teaching, the Law was given to lead man to an insight into

[37] Bibliotheca sacra, lx, 61–83.

[38] *The Bible Student*, viii, 134–147.

[39] *The Bible Student*, vii, 259–264.

[40] *The Bible Student*, vii, 264–270.

[41] *Intern. Journal of Ethics*, 1903, 493–498.

[42] Was haben wir heute an Paulus? Basel 1904, Helbing und Lichtenhahn, pp. 48.

[43] L'Instinct, la règle, et l'inspiration dans la doctrine morale de St. Paul; *Lib. Chrét.*, 1903, 385–392.

[44] Göttingen 1903, Vandenhoeck, pp. 39.

[45] *Theol. Studien u. Kritiken*, lxxv, 173–187.

his own sinfulness in order that he might be more eager to receive the good news of his redemption.[46]—P. Dubois also writes about the place of the Mosaic Law in the teaching of St. Paul.[47]—M. Meyer has given us a pamphlet on the Pauline Hamartology strictly so-called,[48] and A. Weigand has contributed a study on the circumcision of St. Timothy.[49]—S. Means believes he has discovered a difference between the Christianity of St. Paul and that of the early Fathers of the Church: St. Paul is still infected with Rabbinism, while the early Fathers are Hellenists.[50] Quite a different view of this question is advocated by M. Friedländer in an article entitled "The Pauline Emancipation from the Law a Product of the Pre-Christian Jewish Diaspora."[51] The writer does not admit a Gentile Christianity founded by Paul as distinct from a Jewish Christianity; he substitutes the terms "a conservative Jewish Christianity" and "a radical Jewish Christianity."

(c) *Objective Pauline Soteriology.*—This heading embraces both the work of redemption and the Person of the Redeemer. Father V. Rose, O.P., has given us two most instructive articles on the question, how St. Paul came to know Christ. St. Paul differs from the other Apostles in this, that he insists mainly on the gospel of the Resurrection. He substitutes the term "Lord" for the expression "Messias," because this latter was fully understood only by the Jews, while the former revealed Christ's Divinity to all classes of readers.[52] The *Bibliotheca sacra*[53] shows that St. Paul acknowledged Jesus Christ as the Messias, and as God incarnate. —Professor Haussleiter writes on the true reading of II Cor. 5 : 21. The passage is cited by Novatian in his nineteenth sermon, and by the Arian Bishop Maximinus as reading "quum (Christus) peccator non esset, pro nobis peccatum fecit." Haussleiter advances the opinion that this heretical reading is founded on an ancient

[46] *Theol. Studien u. Kritiken*, lxxv, 1–56.

[47] Le rôle de le loi Mosaique dans l'enseignement de S. Paul; Neuchâtel 1902, Delachaux, pp. 101.

[48] Der Apostel Paulus als armer Sünder; Gütersloh 1903, Bertelsmann, pp. 58.

[49] Die Beschneidung des Timotheus; Saat auf Hoffn. 1903, 168–182.

[50] St. Paul and the Ante-Nicene Church; London, 1903, Black, pp. 362.

[51] *Jewish Quarterly Review*, xiv, 265–301.

[52] *Revue Biblique*, xi, 321–346; xii, 337–361.

[53] lix, 267–281.

variant in the Greek text.[54]—A. Klöpper writes on the Christology of the Pastoral Epistles, and endeavors to give a clear exposition of I Tim. 3 : 16. He discovers in the passage a covert denial of several heretical tenets concerning the Person of Christ.[55]—S. McLanahan points out that "The Emphasis in the Reported Preaching of Paul" rests on the Resurrection.[56] R. A. Webb confines his investigation to the Epistle addressed to the Ephesians, finding in it the doctrine of God our Redeemer and Father.[57] A. Durand studies Rom. 9 : 5 in the light of its interpretation current during the course of the first four centuries, especially from A.D. 370 to A.D. 420. In this light the passage furnishes clear evidence for the Divinity of Christ.[58] F. Niebergall writes about the Pauline Soteriology as an element in catechetical instruction.[59] Finally, M. Brückner tries to persuade his readers that the Pauline Christology developed quite independently of the historical Person of Christ whose earthly life was meaningless to the Apostle.[60]

(d) *Subjective Pauline Soteriology.*—This subject embraces all that pertains to the Church and to faith, to grace and to justification. E. Sokolowski has written a special treatise on St. Paul's meaning of the terms "spirit" and "life." All the passages of Pauline authorship in which the words occur are laid under contribution.[61]—A. Röhricht writes on the relation of human personality to Christian faith, as it has been presented by St. Paul.[62]—E. Ménégoz compares St. Paul's teaching on justification with that of St. James. He professes to favor a *via media*, but in point of fact he establishes a *iustitia imputata*.[63]—J. Drummond has written

[54] *Neue kirchliche Zeitschrift*, xiii, 270-275.

[55] *Zeitschr. f. wissensch. Theol.*, xlv, 339-361.

[56] *The Bible Student*, vii, 210-217.

[57] *The Bible Student*, vii, 133-137.

[58] *Revue Biblique*, xii, 550-570.

[59] Theol. Habil.-Schr.; Tübingen 1903, Mohr, pp. 92.

[60] Die Entstehung der paulinischen Christologie; Strassburg 1903, Heitz; 8vo, pp. vii—237.

[61] Die Begriffe Geist und Leben bei Paulus in ihren Beziehungen zu einander; Göttingen 1903, Vandenhoeck, pp. xii—284.

[62] Das menschliche Personenleben und der christliche Glaube nach Paulus; Gütersloh 1902, Bertelsmann, viii—155.

[63] Die Rechtfertigungslehre nach Paulus und nach Jacobus; Giessen 1903, Ricker, pp. 86.

two articles "On the Meaning of Righteousness of God in the Theology of St. Paul." The writer denies that the expression means justification. Man shares in this "Righteousness" not by means of keeping the law, but through the Spirit of God.[64]—G. Vos finds in St. Paul's doctrine concerning justification "the heart of his gospel;" he endeavors, therefore, to remove from it all "alleged Legalism.[65]—A. Lichtenstein writes on the relation of morality to justification by faith as laid down in the Epistle to the Romans; he harmonizes, of course, the Protestant concept of justification with the expressions in Paul's writing.[66]—G. Bindemann proves that the Lord's Prayer is not incompatible with St. Paul's view of the Christian life. The writer supposes that the Apostle made use of the *Our Father* in his missionary ministry.[67]—R. Kern comments on I Cor. 10 : 14 ff. and 11 : 23 ff.; he goes further in his view of the Lord's Supper than other Protestant theologians, but he is still far from the whole truth.[68]—W. Heitmüller too writes on the Pauline view of baptism and the Lord's Supper.[69]

(e) *Pauline Eschatology.*—Chauvin-Pletl writes about the general resurrection, indicating the syllogistic connection of sentences in I Cor. 15.[70]—S. MacComb contributes an article to the *Biblical World*[71] entitled "The Eschatology of Paul."—E. F. Ströter writes on the solution of the Jewish question as described in Rom. 11.[72] G. Wohlenberg has published a commentary on I and II Thess., in which he enlarges upon the eschatologically important passage II Thess. 2 : 3–8.[73]—E. A. Askwith has published an *Introduction to the Thessalonian Epistles* in which he sees a political significance in the Apostle's eschatological utterances.[74]

[64] *The Hibbert Journal*, i, 83–95; 272–293.

[65] *The Princeton Theological Review*, i, 161–179.

[66] *Ev. K.-Zeitung*, lxxvi, 747–752.

[67] Beiträge zur Förderung christ. Theol., vi, 1, 1–105.

[68] *Theol. Studien u. Kritiken*, lxxv, 555–596.

[69] Taufe und Abendmahl bei Paulus; Göttingen 1903, Vandenhoeck, pp. 56.

[70] Ein Blatt paulinischer Theologie; Kath., 3 F, xxvi, 400–429.

[71] 36–41.

[72] Die Judenfrage und ihre göttliche Lösung nach Röm., xi; Kassel, 1903, Röttger, pp. iii—227.

[73] Leipzig 1903, Deichert, xii—214.

[74] London, 1903, Macmillan, pp. 156.

Criticisms and Notes.

THE PRINCIPLES OF MORAL SCIENCE. An Essay. By the Rev. Walter McDonald, D.D., Prefect of the Dunboyne Establishment, St. Patrick's College, Maynooth. Dublin: Browne & Nolan, Ltd. 1903. Pp. 230.

AN INTRODUCTORY STUDY OF ETHICS. By Walter Fite. New York, London and Bombay: Longmans, Green & Co. 1903. Pp. 383.

If the reader have persuaded himself that in the wake of the uncounted books on the principles and problems of ethics nothing worth the while remains to be said, he may easily disabuse himself of this opinion by reading the works here introduced.

Each of the authors presented approaches his subject from a different standpoint and treats it in a manner that is both instructive and interesting. Dr. McDonald states in language clear and simple as the subject permits, the principles of ethics that have been handed down by a tradition of many centuries in the Catholic schools of theology and philosophy. He takes his stand, therefore, on a platform that has been builded and tested by a long line of masters in the science and art of morals. Professor Fite approaches his subject with a more independent and individualistic attitude. He has not, and probably cares not to have back of him any traditional ethics, his aim being rather, in the first place, to recount and in a measure to criticize the solutions of the "ethical problem" that have been offered by certain prominent writers, and in the second place to set forth his own solution, the result of his independent thinking on the same subject. Which of these two methods is likely to result in a more perfect possession of truth need not here be discussed. Those who care to make the trial will probably find their labor lightened by reading the representative books in the order indicated above. Moreover, this advisable test will also show that, whilst the first author accepts the larger content of the "traditional ethics," his criterion is not mere authority. Throughout, it will be seen, the concepts and principles of moral science are very carefully probed in their elements and sources—experience and the primary intuitions of the mind. Besides, it will be found that in not a few points Dr. McDonald differs markedly from the theories

and explanations set down not only in our ordinary text-books of ethics but also in the works of the great masters, and the reader may be surprised to see how large an amount of original thinking is compatible with the following on the whole of a "traditional ethic." That the product of this original thought, the divergencies from the *sententia communis* will not commend themselves to all his readers, the author evidently expects. A few of these debatable topics may be here alluded to.

Dr. McDonald cannot see his way to agree with the received Catholic notion that no action can be moral which is not free. It seems to him "that certain acts are moral even though they are not and never can be free. Such is, for instance, love of the good in general and all those acts of love towards God which are elicited by the saints in heaven. These are necessary acts; they are not, never will, and never can be free." Moreover, he finds that "it is even more difficult to conceive how the love which God bears Himself, or which He bears to finite good, His hatred of evil, all of which are as necessary as His being, cannot be moral. They are holy; are they not therefore moral?" (p. 8). Besides this, the author infers that since Catholic writers speak of the *material* goodness of actions they "must acknowledge that *formal* freedom is not essential to morality."

The question here raised may seem to be simply one of the niceties of scholasticism. And yet, like many other such apparent subtleties, it has a direct importance at least for the groundwork of ethics, if not for the conduct of life. It cannot be a matter of indifference, what precise meaning should be attached to the words, moral and morality. Indeed, from the definition of these terms, all the opposing systems of morals may be seen to diverge.

We regret that we cannot enter upon an adequate discussion of the matter here. We must content ourselves with saying that we see no good reason for departing from the Suarezian teaching as presented by such authors as Costa-Rosetti and Cathrein. Morality in this opinion is an intrinsic attribute of the voluntary act, but includes an extrinsic relation of dependence of that act on the free will and on reason, adverting to the goodness or badness of the object. The attribute belongs, therefore, intrinsically and *formally to the sole act of the will;* to the acts of other faculties, and in general to external acts only as an *extrinsic* denomination and with dependence on the free act of the will. The adjective, *moral*, is therefore an analogous term, qualifying primarily and properly the *internal* act of the *will*,

secondarily, and by the analogy known as that of "extrinsic attribution," the acts of other faculties and, by a still further extension, qualifying objects, laws, habits, etc. In this opinion, therefore, no act is *properly moral* which is not *free*. Consequently, too, the acts of beatific love are moral only in an *analogous* sense. So, too, of God's love for Himself and creatures. "The love of the good in general" is not an individual act, unless the agent *ex proposito* elicits such an act. The "good in general" is the generic note in the special object of the individual act, and the love of that good receives its moral character from the special object, the end, and the circumstances.

Perhaps, on the whole, Dr. McDonald's meaning is not essentially different from the one here formulated. At least, one might so infer from a passage found elsewhere. "Material morality," he says, "is that relation of right or wrong . . . which is present in acts capable of being directed by the will, whether they belong to the intellect or the body. *Formal* morality belongs to acts of the will" (p. 56). If by "material morality" is here meant an extrinsic reference of the act thus denominated to free will or reason, an analogous attribute therefore,—somewhat as *healthy* is applied to food, air, and medicine, because of the extrinsic relation of these subjects to the intrinsic health of the animal—the terminology would substantially harmonize with the opinion here advocated. It is not, however, quite patent that Dr. McDonald would endorse this adaptation.

Amongst many other points wherein the author differs from the traditional formulæ is that which concerns the meaning of "natural law." He expresses himself as

"aware that the natural law is often represented by Catholic writers as some kind of participation of the eternal law, possessed by rational creatures; as some kind of impression on man of the divine light, whereby he may be able to discern good from evil; and as a natural innate conception, whereby a man may direct his acts in accordance with right reason. All this may be true, if it is understood metaphorically or analogically. Strictly speaking, the natural law is neither an impression of the divine light on the soul of man, nor a conception of any kind, nor anything like a participation of the act of the intellect or will, in which the eternal law formally consists. It is an order, not merely between individual essences, but between all essences of definite types or species—an order, therefore, which may be expressed by a universal proposition, like those in which the relations of moving bodies are expressed, or like the rules and canons of art. These latter expressions also—the laws of motion and the rules of art—are laws of nature, in the physical and æsthetic orders. What

is called natural law in the moral order is to be understood in the same way, allowance being made for the difference of order to which it belongs."

Moreover, he is also "aware that the natural law is often represented as a dictate of reason with regard to the moral quality of certain acts; according to which it would seem to be not so much the objective general truth which is known by the reason, as the subjective act by which the intellect perceives the objective truth. This, also, seems to me a very loose conception. For just as the laws of motion existed objectively before ever there was any created reason to become aware of their existence, and would continue to exist even though all men and angels were annihilated next instant; so, even though there were only one man in the world and he a lunatic or an infant, and therefore, proximately incapable of any act of reason, it would be for him a real, though material, violation of the natural law, to get drunk or to commit suicide. Nay, even though there were no man in existence actually, as long as men are possible sin is possible, and these possible sins must be conceived as being against the natural law. This proves that the natural law of morals, just like the natural laws of motion or of the refraction of light, are objective truths and not merely subjective perceptions. They are, therefore, general truths based on nature; that is, on the relations between things which are capable of being governed by law, either toward one another or toward other beings. These general truths are capable of being known by human reason, which intues these essences and discovers the order between them, deducing conclusions from these primary intuitions. It is, therefore, only in a less strict sense, as so many theologians and jurists have taught, that the natural law of morals can be called a law."

To the scholastic moralist all this may "seem a very loose conception." Rather does it seem a very strange misconception. Surely, Dr. McDonald is "aware" that St. Thomas and the scholastics generally, when characterizing the natural (moral) law as an "impression of the divine light," or a "participation of the eternal law," are speaking "*analogically*." They were not unaware of the pantheistic implication involved in the *univocal* application of such terminology to God and creature. They were no less alive to the fact, moreover, that natural law expresses "an order between essences;" and it was precisely this "order" which they considered the matter of the "natural law" when they characterized it as "a dictate of reason with regard to the moral quality of certain acts." Besides, these dictates of reason were "much more the objective general truth" than "the subjective act by which the intellect perceives the objective truth" (p. 95). This seems to Dr. McDonald a very loose conception simply because he has misconceived, as was said above, the scholastic conception.

This conception includes his own to which it adds a certain amount of technical precision. As Cathrein observes, the natural law may be viewed in its expression as a formula—*in actu secundo*, for example, murder must not be done. This objective truth is of course the *terminus* of the "subjective act" of judgment. Radically—*in actu primo remoto*—natural law is just one adaptation and inclination of rational nature to perceive such truths and formulate such judgments. Viewed under the optical figure this native disposition is the *lumen intellectus*, a *participatio luminis divini*. Call it, if you will, a natural quality, an inborn habit of rational nature, a property of the "substantial form" analogous to the latent instincts of the animal and the analogue of the organic instincts in man. As such, it is inseparable from human nature and is found in the infant and the mentally insane, although hindered in these subjects from actual exercise; since the natural law is not so much the law of the individual as such as the law of rational nature—his complete essence, indeed, but viewed from its higher, specific side. Finally, natural law may be considered in its proximate, immediate disposition—*in actu primo proximo*. It is then the "natural habit" more or less developed by education, answering to what Dr. McDonald has described as the "moral sense." Perhaps all this may seem highly metaphysical. If so, all the better, for ethics can have no life or vigor outside of ontology.

There are a number of other questions, in which the reviewer cannot agree with the author, notably, that on *indifferent acts;* but these cannot be here discussed.

Dr. McDonald has given us a noteworthy book. His thought is vigorous and stimulating, his method luminous, his style direct, forceful, interesting. Here and there, it is true, one might desire greater accuracy of statement, as, for instance, where he says that "the schoolmen speak of the impression produced on the *organ* of vision as the *species impressa*" (p. 138), or when he marries Abraham to Rebecca. To some readers it may not be "at once evident that the result of conflicting fears or concupiscences must be to make it easier for the will to control the sensitive appetite" (p. 182). The tax on one's psychological insight called for by this extraordinary statement is hardly greater than the demand made on the logical faculty by the asserted sequence in the argument for the differentiation of utility from morality (p. 17, par. 2).

Passing to Professor Fite's *Introductory Study of Ethics*, one sensibly feels the lack of those precise definitions and clear-cut distinctions that characterize the preceding work, a deficiency that is but partially counterbalanced by fuller historical material and ampler discussion of modern phases of the ethical problem. For an illustration of the absence of this desirable precision, one need not go beyond the author's definition of Ethics—"a study of practical life in its more general aspects" (p. 6). Immediately one asks what is this "practical life" which falls to the province of ethics? The author does not answer this query, but his whole context justifies the inference that it is principally external conduct—not that he fails to discuss "motives," though the inside aspect of even these ethical forces is unanalyzed in his pages. Thus, the essential intrinsic subject or seat of the moral quality, the interior movement of will, is left out of consideration. The consequence of this is at once apparent in the lack of precision as to the nature of moral quality itself, and so we read that "the distinction between the moral and the useful is ultimately a distinction of degree only" (p. 4); and again, that when we "distinguish certain acts as useful rather than right, we mean only that we abstract from their ultimate consequences and attend to those that are more immediate" (*ib.*). And so further, "the distinction between ethics and the technical studies is a question of degree of generality; it is another aspect of the distinction between the right and the useful. Both ethics and the technical sciences have to do with right ways of doing things. A method of curing a disease, or of building a bridge, cannot be morally right if it is technically impossible or wasteful" (p. 7).

A further consequence of this failure to see the true subject of morality, the inner act of will, is apparent in the author's placing as the first condition of "moral conduct . . . that it be mechanically and physiologically possible, since nothing can be accounted a duty for which our strength is insufficient" (*ib.*). One naturally inquires whether the surrender of one's life in the cause of justice or charity is immoral and never a duty? It would be easy to show how this failure to trace morality to its deepest roots in the interior life of the soul weakens the whole constructive side of the present work. Fortunately the main strength of the work lies in its critical features.

The author's primary purpose is to discuss the leading types of ethical theory. These he reduces to two great groups—Hedonism and Idealism. Hedonism is described under the subdivisions: (1) empirical

hedonism, the ethics of happiness; (2) scientific hedonism, the ethics of self-preservation; (3) hedonistic social theory; (4) hedonism as a system of philosophy; (5) hedonism and common sense; (6) hedonistic social theory and common sense. Idealism, embracing intuitionism and rationalism, is treated under aspects exactly parallel to the foregoing.

So far as the general statement and, on the whole, the criticism of these theories is concerned, the work deserves praise. Whether hedonists generally would accept the philosophical system—the psychology, biology and cosmology—ascribed to them by the author, may well be doubted. Still, even though they should demur to some of his adscriptions, the main body of doctrine attributed to them may be taken as the logical implications of their principles.

The stronger and to the student the more valuable side of the work lies in its critical exposition of hedonism. The treatment of idealism is on the whole praiseworthy, so far as it goes; but it by no means goes far enough. A writer who at this day is either unacquainted with or ignores that system of—in the better sense—idealistic ethics which, starting with Socrates, has passed through more than twenty centuries of development, and which has numbered, and still numbers amongst its adherents many of the most profound and learned minds of the race, is doomed from the start to produce, to say the least, a sadly imperfect work. A modern writer may look upon the ethics of Aristotle, Augustine, Aquinas as too naïve, too theological, or too scholastic, to deserve any consideration, but he simply condemns himself to inadequacy of vision if he take no serious account of what has been thought and said on his chosen subject by such writers as Taparelli, Gutberlet, Cathrein, Rothe, and others. The deficiency in the present work on this head is obvious not only in its exposition and criticism of idealism but also on its constructive side. The general ethical problem, abstracted from the countless ethical problems that confront the individual, is the reconciliation of the contrary tendencies that struggle in man's moral consciousness, the warring laws in his members of which the Apostle complains; in the author's words the "contradiction between ideal and practical aims, between aspirations toward an ideal manhood and the demand for happiness," or again, "between the interests of humanity and those of self" (p. 30). Hedonism, by throwing an excessive value on the side of pleasure unsatisfies the demands of ideal aspirations, while idealism, emphasizing unduly the higher tendency, answers inadequately the demand for practical con-

tentment. What then is to be done? Is there no way out of the dilemma?

"Yes and no," replies the author. "Our human life is permanently problematic. We never reach a point either of complete realization of ideals or of complete conformity to conditions. At every point of our existence we stand between two immediately contradictory demands—those of our ideals and those of our conditions. Theoretically, the two ought not to be ultimately incompatible, but practically they cannot be wholly reconciled; and our duty will not admit of an exclusive attention to either. It must lie between them in the best possible mutual adjustment; and the best possible adjustment must be that which, since both demand satisfaction, affords the greatest satisfaction to each" (326). It seems to have escaped Dr. Fite that there is another way out of the difficulty. Instead of compromising between hedonism and idealism, instead of trying to satisfy the demands of pleasure whilst safeguarding the requirements of higher aspirations, why not transcend both? The alternative is not as to crawling under or creeping through either hedge and zigzagging between them; other egress is not impossible. And this is the way out taken by neo-scholastic ethics, and the exit which the author apparently fails to perceive. In his own theory, no less than in hedonism and the forms of idealism which he has described, the end of life is some personal advantage—utility, pleasure, self-realization, consistency with *a priori* principle—some phase or status of the ego. In the olden ethics the end of life is objective, the Infinite True and Good. Partially attainable here, it is reached in a future state in the measure of his capacity by him who strives to adjust himself thereto in the present sphere. Seeking that object, the agent attains both it and, by consequence, himself—reaches both the fullest possible measure of happiness and the fullest possible development of his personality. Ceasing to pursue pleasure, it follows him; adjusting himself to an ideal that is set for his personality by its author, he reaches an ideal perfection higher than any he could have proposed to himself. Losing himself, he most truly finds himself. Of course, all this is naïve, theological, if you will, the ethics of conscience,—though in a more truly philosophical sense than that bearing the name in the book before us—yet is it none the less, nay all the more, consonant with reason and confirmed by experience.

The reviewer has, of course, no thought that the author will see things from this standpoint. He must be content with having called

attention to what he regards as a defect in a work that contains in other respects much that is interesting, valuable, and suggestive to the student of ethics.

SACRA LITURGIA, ad usum alumnorum seminarii Archiep. Mechliniens. opera J. F. Van der Stappen, Episc. Tit. Joppen., et S. Liturg. Acad. Rom. Censoris. I, De Officio divino seu de Horis Canonicis; II, De Rubricis Missalis Romani; III, De Celebratione SS. Missae Sacrificii; IV, De Administratione Sacramentorum et de Sacramentalibus; V, Caeremoniale seu Manuale ad functiones sacras solemnes rite peragendas. Editio altera (I, II, V). Mechliniae: H. Dessain. 1904. Pp. 417—418—552—483—483.

MANUALE LITURGICUM juxta novissimam Rubricarum Reformationem et Recentissima SS. Rituum Congregationis Decreta, cura et studio P. Victorii ab Appeltern, Ordinis Fratrum Minorum Capucinorum Alumni, et Juris Canonici ac S. Liturgiae Lectoris. Tomus I, Introductio ad S. Liturgiam et Pars prima: De Rubricis Missalis Romani; Tomus II, Pars secunda: De Rubricis Breviarii Romani. H. Dierickx-Beke Fils, Éditeurs-Imprimeurs, a Malines (Belgique). 1903. Pp. xii—594 and iv—253.

COMPENDIUM S. LITURGIAE juxta Ritum Romanum, una cum Appendice de Jure ecclesiastico particulari in America Foederata Sept. vigente, scripsit P. Innocentius Wapelhorst, O.F.M. Editio sexta. Neo Eboraci, Cincinnati, Chicago: Benziger Fratres. 1904. Pp. 601.

S. LITURGIAE COMPENDIUM a F. X. Coppin et L. Stimart sedulo recognitum, novissimae Rubricarum reformationi et recentissimis S. R. C. decretis accommodatum novoque ordine digestum. Editio altera. Tornaci: H. et L. Casterman. (Parisiis: Libraria Internation. Catholica. Lipsiae: L. A. Kittler). 1904. Pp. 619.

It is somewhat hazardous to say of any one book that it completely satisfies the needs of the modern student of Liturgy; but if, despite the ever-growing accession of new decrees making fresh application of old laws to altered conditions of administration, a text-book may be pronounced complete and perfect in its sphere, that merit belongs in the first place to P. Van der Stappen's five volumes of the *Sacra Liturgia*. The author, who is at present Bishop Auxiliary of the Cardinal Archbishop of Mechlin, prepared the work originally for the guidance of the students of his diocesan seminary. Its excellence was soon recognized beyond the limits of the Belgian province, and as a result we have a second edition of all but the third and fourth volumes, for which no doubt there will soon be also a corresponding demand. The work is divided as follows into separate books: I. The Divine

Office and Canonical Hours; II. The Rubrics of the Roman Missal; III. The Manner of Celebrating Mass; IV. The Administration of the Sacraments and Sacramentals; V. A Ceremonial or Guide for the Solemn Functions of the Ecclesiastical Year.

The difference between the second, third, and fifth volumes, touching largely upon the same topics, may not appear to every one at first glance. The treatise on the Rubrics of the Mass confines itself to a study of the arrangement of the fixed and changeable features of the service as prescribed by the calendar of the Church. We are made to get a correct knowledge of the text of the Missal, the Ordinary of the Mass, the prayers, hymns, etc., as they adapt themselves to the functions of the regular and votive (including requiem) service of every day. In a volume *De Celebratione Missae*, on the other hand, we study, not the text of the Missal, but the action of the celebrant of Mass as prescribed in the rubrics with reference to personal disposition, place, vesture, time, and similar circumstances of the act. The last volume goes over the ground of these functions performed in solemn state and independent of personal disposition, special locality, or such private devotion as the Church gives countenance to.

All this is done in a very thorough way, with due reference to sources and with occasionally a certain freedom of interpretation that is very gratifying to those who find it difficult to reconcile seemingly contradictory rulings of the ecclesiastic courts. The illustrations, wherever necessary, are equally helpful to the student of rubrics which were prescribed under other circumstances than usually obtain to-day, even in the Church. The Indexes are complete, topical, and at the same time analytical, whilst the typography and paragraphing are agreeable and orderly. It is a book much superior to De Herdt's *Praxis*, which was through many editions the standard of liturgical manuals.

The *Manuale Liturgicum* of P. d'Appeltern, which also hails from Belgium, whence the best text-books of practical theology may be said to have come in modern times, is worthy to be classed with the foregoing work, as covering the two parts which treat of the Rubrics of the Breviary and Missal. The learned Capucin is, above all, concise; and whilst we have found no question within the scope of his subject passed by, he is brief and to the point everywhere. This is the most characteristic feature of a work that is at once exhaustive and erudite. The type is small, the matter compressed into close space, and the refer-

ences minutely added at the foot of each page, an arrangement which will recommend itself as a special advantage to many professors and close students of liturgy. Here and there the author differs from Van der Stappen in his preferences for one opinion over another; but he never fails to give a complete account of each question from the various approved points of view. It is difficult to find any fault with either of these two works so far as they fulfil the same purpose.

Father Wapelhorst's *Compendium* is so well known that we take occasion merely to mention the new (sixth) edition, aside of the larger work of his Franciscan colleague of Mechlin. It has been thoroughly revised to bring its directions into harmony with the recent decisions of the Holy See and the new collection of *Decreta authentica*. The annotations supplied in an appendix to the former edition made by Fr. Fuhr have been embodied in the text, which makes the manual most convenient as a class-book.

Canon Coppin's *Compendium*, which has been in use, we believe, in the French seminaries, appears under a greatly changed and improved form in this second edition in which, as in the first, the author had the coöperation of P. Stimart, Professor of Liturgy in the Belgian Seminary of Tournai. Like Fr. Wapelhorst, the author comprises the entire subject within one volume; but the order in which he proposes his subject is different, and rests upon an elementary and progressive study of the various functions of the liturgy. The Rubrics, their source, the structure of the Canonical Office, private and public Mass, the liturgical year with its ferials and feasts, the Ritual of the Sacraments are explained successively in a lucid and analytic style. *The Memoriale Rituum*, giving directions for the solemn functions in small churches, and the Clementine Instruction form the contents of the appendix. There is a good topical index, and the work is well printed and paragraphed. As a class-text for a brief course in liturgy it fulfils every requisite.

OXFORD AND CAMBRIDGE CONFERENCES. Second series—1900-1901. By Joseph Rickaby, S.J. London: Sands & Co. 1902. Pp. 246.

The high level reached by Father Joseph Rickaby in the first series of his University Conferences is well sustained in its sequel. He shows that he can write not merely philosophically on Moral Philosophy, his favorite subject, but that he can also expound clearly, fully,

and convincingly Catholic doctrine in its bearings on modern thought and the myriad forms of educated unbelief that beset the young mind just emerging from the strict tutelage and carefully guarded atmosphere of a Catholic college.

The Catholic undergraduates at Oxford and Cambridge, to whom the lectures, now published in book form, were addressed, cannot complain that any important point was omitted, any strong objection burked, any ingenious piece of special pleading suffered to pass for solid argument, by their Jesuit instructor. His opening lecture on "Catholic and Criminal Statistics" gives the keynote at once of his subsequent matter and his methods. He does not shirk inconvenient facts, nor endeavor to look out on the world through ancient spectacles. He faces squarely his adversary, quoting his actual words, and then proceeds ruthlessly to analyze his argument, and in the process to destroy its force effectually. The Protestant Press Association claims that of the great regiment of thieves, harlots, and drunkards, the majority are Catholics. Now what, asks Father Rickaby, does this prove? Nothing more than that our Lord's parables of the marriage supper, shared by bad and good, of the net cast into the sea gathering fish of every kind, of the cockle and the wheat, have been verified in fact. The Church numbers sinners as well as saints among its members. Catholic criminals are criminals, not because they are Catholics, but because they have practically Protestantized themselves by wilful violation of the Church's law. J. S. Mill's *logic* (I, 451) is brought to bear on the vicious argument that "Romanism is the cause of the crime," because in "an unusual number of instances" there is only "one circumstance in common," viz., religion; whereas, in fact, there is a "*second* circumstance in common" squalid poverty—far more likely to engender wrong-doing.

The note of modernity, which is characteristic of Father Rickaby's methods, is especially prominent in his choice of subjects for the Oxford undergraduates. We select three by way of illustration: "The Church and Liberal Catholicism;" "Do Catholics lead better lives than other men?" "The meaning of the word 'sectarian.'"

No one at all conversant with the lecturer's writings would accuse him of undue narrowness; and his treatment of a recent burning question, "The Church and Liberalism," leaves little to be desired for breadth, largeness of vision, insight, and charity. He shows the Church to be progressive, in the best sense of the term, and yet stationary—advancing with the times, but never forsaking the old un-

alterable paths, speaking to each successive age in the language of its peculiar thought without committing itself to any philosophy of men. Every organism that lives, progresses, and adapts itself to its environment. Thus there is a true sense in which from age to age the Church must adapt itself to the age, becoming *all things to all men*. There is that which the Church must always keep, gradually unfolded but not vitally changed; her dogmas, her Sacraments, her essential thought. This line of thought would bear fuller development, and it would not have come amiss if Father Rickaby had quoted a passage, like the following, by a member of the English Province of his own society: "In days," writes Father Tyrrell, S.J., "when all men spoke and thought with Aristotle, the Church refuted heresy in the same language in which it was formulated; if, using the philosophy of the schools, heterodoxy denied that soul was the substantial form of the human body, the Church, using the same language, asserted that it was."[1] And he goes on to show that the Church did not thereby commit herself to any philosophical theory *in itself*, out of all relation to the dogma which she safeguarded by her affirmation.[2]

Father Rickaby sums up his criticism of Liberal Catholicism, as recently condemned by the English Episcopate, under the three heads of worldliness, prematurity, and disobedience. "The Liberal Catholic, though expecting some day to be carried to his grave to the sound of the chant, *suscipiant te martyres*, is not of the stuff the martyrs are made of. He is eternally compromising, rearranging, adjusting, accommodating, giving away the properties of the faith." He cites Newman on the early heretics[3] (the Gnostics, Monamists, Novatians, and Manicheans) in illustration of his second point—perhaps not altogether appositely, since he is constrained to deny that Liberal Catholics are heretics (p. 98)—and concludes by condemning the tone of Liberal Catholicism for its unconstitutionalism, not indeed amounting to "formal disobedience," but yet opposed to the "monarchical and aristocratic" form of Church government instituted by Christ.

[1] *Faith of the Millions*, I, p. 131.

[2] Cf. a striking passage by Mr. Wilfrid Ward: "A revelation of changeless truth had been made to restless, changeful man, whose media of apprehension were ever altering. No philosophy was revealed; no science was revealed. Yet the Christian message could only be handed on explicitly in terms which included both . . . It was not the divine revelation which changed. It was man with his equipment for its explication and expression who changed."—*Fortnightly Review*, April, 1900.

[3] *Development*, Ch. VIII, §1; cf. *Apologia*, pp. 257–9.

In the discourse on "Do Catholics lead better lives than others?" the author confesses that he has no sufficient answer to his own question. In that case, it may be objected, why waste time in discussing a subject so unprofitable? Father Rickaby, nevertheless, justifies his action by analyzing the term "goodness" of Catholics and Protestants, and therein lies a deep lesson which calls for distinction in our judgments of others. *Natural* goodness, such as is portrayed in *Tom Brown's School Days*, with its element of courage, honesty, truthfulness, kindness, sobriety, faithfulness, may be found in its highest forms among the citizens of the world; *supernatural* goodness, founded on "faith in God as revealed in Christ and His Church," and consisting besides of "hope in God and predominant desire eternally to possess Him," belongs, at its best, to the Catholic alone. The canonized saint is the highest model of supernatural virtue; in him the natural virtues are "all taken up and supernaturalized."

In discussing the force of the word "sectarian," Father Rickaby disclaims the application to the Catholic Church. It is derived from the latin *secta* (*sequor*) "a following," and means "a school of thought," *e.g.*, Stoic or Epicurean. Now the Church was never a school of thought among other schools, but a *universal* kingdom; "she was not a side-stream, but the main river." Yet she is dubbed "sectarian" by two classes of her foes—the indifferent and the intolerant. The one has graven for itself two new tables of the law: "Seek pleasure" and "You must somehow get money;" the other carries its anti-sectarian prejudice to a white heat of fury akin to that foretold by the Apostle in the "last days" (II Tim. 3: 1). The preacher presses home the practical lesson to cultivate a steady faith able to resist all the assaults of the unbeliever.

Another striking discourse is on the ever-interesting topic of Newman's conversion—that fateful event which, in Disraeli's words, gave the Church of England a blow from which it still reels. The sketch of the great Oratorian's career is short but full; his mental attitude to Catholicism before and after his conversion, and to that false Liberalism which he confesses in his old age he had been combating all his life, is fittingly allowed to manifest itself in lengthy extracts from his works; and the singular charm of his character is well and sympathetically drawn out.

The last eight conferences delivered at Cambridge are hardly so interesting to the general reader as the foregoing ones. They are more of the nature of moral lectures for seminarists as a preparation

for the study of moral theology than of instructions to undergraduates. The conference on "Canon Law in its application to Laymen" might, in particular, have been omitted. But the book as a whole is a valuable contribution to Catholic literature, and we wish it a wide circulation.

OXFORD CONFERENCES ON PRAYER. (Michaelmas Term, 1902). By Fr. Vincent McNabb, O.P. St. Louis, Mo.: B. Herder; (London: Kegan Paul, Trench, Trübner & Co.) Pp. 182.

Father McNabb's fine power of analysis is already known to most of our readers, from his frequent contributions to THE ECCLESIASTICAL REVIEW and THE DOLPHIN. In his Conferences on Prayer he does not confine himself to a study of the phases and psychology of devotional expression, but aims at inculcating practical lessons regarding the art of praying rightly and making the results of prayer tell upon the life of the individual. "I should be doing myself and you an ill turn, if at the end of the Conferences you knew whatever concerned prayer, yet did not know better how to pray." It is an old axiom among spiritual writers that he who knows how to pray well knows also how to live well; and there are few prayers recorded in the S. Scriptures of the Old and New Testaments which do not make plain the fact that a prayer which does not aim at reformation of life is an incomplete and half-hearted utterance of conscious misery.

To the student of the College or University this knowledge of prayer is therefore—if indeed we rightly appreciate the purpose of all higher education—an essential part of the curriculum of studies. This fact alone should dispose of the shallow assumption that there can ever be a correct system of education which does not pay due attention to disciplining the student in prayer. Of course an insistence on devotional exercises which has nothing but mechanical force or routine to support them is destructive of real piety. And Father McNabb gives us light in his conferences to avoid such mechanical training which leaves the soul's instincts within low domains. "We are looking forward to your becoming in God's day the men of thought and action who are to champion Catholic interests. No seeming humility will divorce you from your responsibilities. From the university of letters you will pass into the higher university of life. . . . If you are to be men of work and worth, you must be men of principle, that is, you must not merely act upon principles, but you must know the principles upon which you act." Now these principles are enunciated as

well as enforced and strengthened by the habit of prayer, which itself is a fundamental factor in the formation of character. From this standpoint our author enters into a study of prayer—its nature, its divisions, its theology, its psychology, the characteristics of vocal and mental prayer, liturgical prayer, the prayer of Christ, and, finally, the hindrances to prayer.

Literary Chat.

Father T. Slater, S.J., of St. Beuno's College, in Wales, whose authorship of the *Principia Theologiæ Moralis* entitles him to speak with considerable authority on the subject of Dr. McDonald's recent book, *Principles of Moral Science*, places the latter work under a severe critique. He shows that the assumption, for which Dr. McDonald contends, namely, that our text-books on Human Acts, etc., are unsatisfactory, because they lay down general principles not in keeping with the particular conclusions formulated in the treatises on the special virtues, rests upon a misconception of the value attributed by him to what are called general principles. General principles, when applied to concrete cases, require adaptation. This adaptation demands a due consideration of special and particular phases in action, which assume the nature of exceptions or deviations from the formula in which a fundamental truth or principle is stated. This is as true of moral science as it is of mechanics or physics.

The caution which Father Slater's criticism of Dr. McDonald's book suggests, in judging it from the viewpoint of moral theology, is admirably sustained in Father Siegfried's review of the same volume, found in another part of this issue of the REVIEW, but regarded from the purely philosophical standard of the Catholic critic. In both cases, the writers maintain the scholarly temper, which alone befits controversy between theologians.

The Lamp is the title of a monthly, edited under Anglican auspices, but pleading for union with the Holy See. It is full of interesting items, touching such topics as England and the Holy See in the Middle Ages, the Pope and Anglican Orders, Misunderstandings of Catholic Doctrine, Devotion to our Lady in pre-Reformation Days, etc. To those among Anglicans who seek the truth but are kept from the Catholic Church through diffidence or prejudice, *The Lamp* is likely to prove a distinct help. Catholics, too, will gain something in the way of learning to take a charitable view of and interest in the condition in which many of our separated brethren find themselves, despite their honest desire to serve God.

The AMERICAN ECCLESIASTICAL REVIEW (Dolphin Press) is about to publish a *Manual for Teacher of Christian Doctrine*, which is based upon new pedagogical principles, and promises to solve the "Catechism problem," which has agitated Catholic educators in the religious instruction classes of the Church and in the school during the last decade or two.

The Manual will be in two parts, of regal quarto form, thus allowing full pages for maps and illustrations which bear the fine typographical character of THE DOLPHIN imprint, done in colors. The whole matter is arranged systematically, to include the information required to direct the teacher through the eight grades of our elementary schools. Not only will the pupil be led to a clear understanding of the doctrines and practices of the Catholic faith, but the instruction is shaped so as to interest the young mind in the task of acquiring the knowledge of truth, which, of course, demands consistent application. There is every likelihood that our teachers will receive this new Course with delight as a really efficient help in their work of catechetical instruction. It has been in actual preparation for over three years by teachers of different grades, under the direction of one of the leading principals of religious schools. What is more, the practical value of the method has been tested in each grade by a number of religious teachers, and found at once successful beyond all expectation. The AMERICAN ECCLESIASTICAL REVIEW issues this Manual as the first of a series of educational publications for teachers, by which it hopes to contribute to that uniformity in teaching Christian Doctrine, Catholic Church History, Apologetics, and Philosophy, which has been deemed one of the most essential requirements for educational progress among Catholics in America.

"To develop, perfect, and arm conscience," says Lord Acton, in one of his letters to Mary Gladstone, edited recently by Herbert Paul (Macmillan), "is the greatest achievement of history, the chief business of every life; and the first agent therein is religion."

Dr. Sanderson Christison, who has written on psychical relations and criminology, recently published a critique in form of a travesty of the evolutionary theory. Coming to the subject of "natural selection" he illustrates the process by the following story which the author tells in the local Irish dialect. A man went into a tavern and called for a glass of brandy. When the landlord brings it, the stranger asks him to exchange it for a glass of ale. The landlord, being an agreeable man, takes back the brandy and brings the ale. Then the guest seems to bethink himself that he isn't thirsty and says: "Now, Sir, I hope you won't be displeased, I don't think it is good for me to drink; will you exchange the beer for some bread and cheese?" The landlord stares a bit, yet he does not lose his good humor but goes and gets the bread and cheese. The stranger eats heartily, and when done gets up to leave. Before he has gone beyond the threshold the landlord overtakes him and says: "Sir, you have not paid for your bread and cheese."—The man looks astonished and replies: "Didn't you exchange that for a glass of ale?—"Yes, but you didn't pay for the ale."—"Well, I know, but you took the ale in exchange for the glass of brandy."—"But you didn't pay for the brandy either."—"True enough," answers the practical evolutionist, "but then you have got that, haven't you?"—It is a case that proves how something substantial may be evolved from a first nothing, if one only attends to the process, which is: nothing—spirits—malt—bread and cheese—life. The book is entitled "*Farmer Kilroy on the Evolution of Microbes, Monkeys, and Great Men*:—A Critique." (Chicago: The Meng Publishing Co.)

Books Received.

THEOLOGICAL AND ASCETICAL.

THE HOLY SACRIFICE OF THE MASS; Dogmatically, Liturgically, and Ascetically Explained. By Rev. Dr. Nicholas Gihr. Translated from the Sixth German Edition. Second Edition. St. Louis, Mo.: B. Herder. 1903. Pp. 778. Price, $4.00 *net*.

INDULGENCES. By Most Rev. John J. Kain, D.D., Archbishop of St. Louis. PURGATORY. By Rev. Henry A. Brann, D.D., Rector of St. Agnes' Church, New York. Brooklyn, New York City: International Catholic Truth Society. Pp. 19. Price, $0.05.

SERMONS ON THE SEVEN PENITENTIAL PSALMS. By Blessed John Fisher, Cardinal, Bishop of Rochester. Revised American Edition. New York: Christian Press Association. 1904. Pp. 386.

OXFORD CONFERENCES ON PRAYER. (Michaelmas Term, 1902.) By Fr. Vincent McNabb, O.P. St. Louis, Mo.: B. Herder. London: Kegan Paul, Trench, Trübner & Co., Ltd. Pp. 182. Price, $0.90 *net*.

A SHORT CUT TO HAPPINESS. By the author of *The Catholic Church from Within*. With Preface by Rev. B. W. Maturin. St. Louis, Mo.: B. Herder. London: Sands & Co. 1904. Pp. 108. Price, $0.75 *net*.

THE PRINCIPLES OF MORAL SCIENCE. By the Rev. Walter MacDonald, D.D., Prefect of the Dunboyne Establishment, St. Patrick's College, Maynooth. Dublin: Browne & Nolan, Ltd. St. Louis, Mo.: B. Herder. 1904. Pp. 230. Price, $1.60 *net*.

BREVES REFLEXIONES SOBRE LA PROPAGANDA CATÓLICA DE LAS SAGRADAS ESCRITURAS. Por El Presbítero Kenelm Vaughan. Santiago De Chile: Imprenta, Litografía y Encuadernación Barcelona. 1900. Pp. 113.

WHAT CATHOLICS DO NOT BELIEVE. A Lecture by the Most Rev. P. J. Ryan, D.D., Archbishop of Philadelphia. Third C. T. S. Edition. San Francisco: Catholic Truth Society. Brooklyn, N. Y.: International Catholic Truth Society. Pp. 36. Price, $0.05.

TRAITÉ DU DÉCOURAGEMENT dans les Voies de la Piété; suivi du Traité des Tentations, ouvrage posthume du R. P. J. Michel de la Compagnie de Jésus. Revu et publié par un Père de la même Compagnie. Paris: Ancienne Maison Ch. Douniol, P. Téqui. 1904. Pp. 292. Prix, 2 francs.

CONFÉRENCES AUX JEUNES FILLES sur l'Apostolat Chrétien. Par l'abbé L. Moussard, Chanoine de la métropole de Besançon. Paris: Ancienne Maison Ch. Douniol, P. Téqui. 1904. Pp. 287. Prix, 2 francs.

ÉTUDE SUR L'IMMACULÉE CONCEPTION, par l'Abbé Henri Perreyve, précédée d'un Avant-Propos par S. Ém. le Cardinal Perraud, évêque d'Autun, Membre de l'Académie Française. Paris: Ancienne Ch. Douniol (P. Téqui). 1904. Pp. 68.

DOCTRINA RUSSORUM DE STATU JUSTITIAE ORIGINALIS. Dr. Georgius B. Matulewicz. Cracoviae: W. L. Anczyc & Sociorum. 1903. Pp. 236.

ANGE ET APÔTRE. La Piété—Le Zèle. Abbé P. Feige, Chanoine Honoraire, Mission. Diocés. de Paris, Directeur de l'Œuvre de Marie-Immaculée. Paris: Ancienne Maison Ch. Douniol, P. Téqui. 1904. Pp. x—502. Prix, 3 fr. 75.

DE LA DIRECTION DES ENFANTS dans un Internat de Garçons. Par l'abbé Simon, Premier Aumônier de l'Etablissement Saint-Nicolas. Paris: Ancienne Maison Ch. Douniol, P. Téqui. 1904. Pp. viii—184. Prix, 2 francs.

AUX JEUNES FILLES. VERS LE MARIAGE. Par Jean Charruau, S.J. Paris: Ancienne Maison Ch. Douniol (P. Téqui). 1904. Pp. ix—400. Prix, 3 fr. 50.

THE OLD RIDDLE AND THE NEWEST ANSWER. By John Gerard, S.J., F.L.S. Longmans, Green & Co. 1904. Pp. 293. Price, $2.00.

HISTORICAL.

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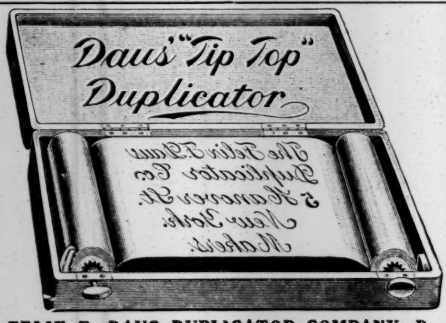

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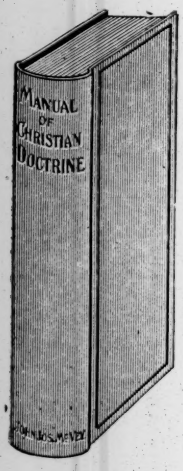

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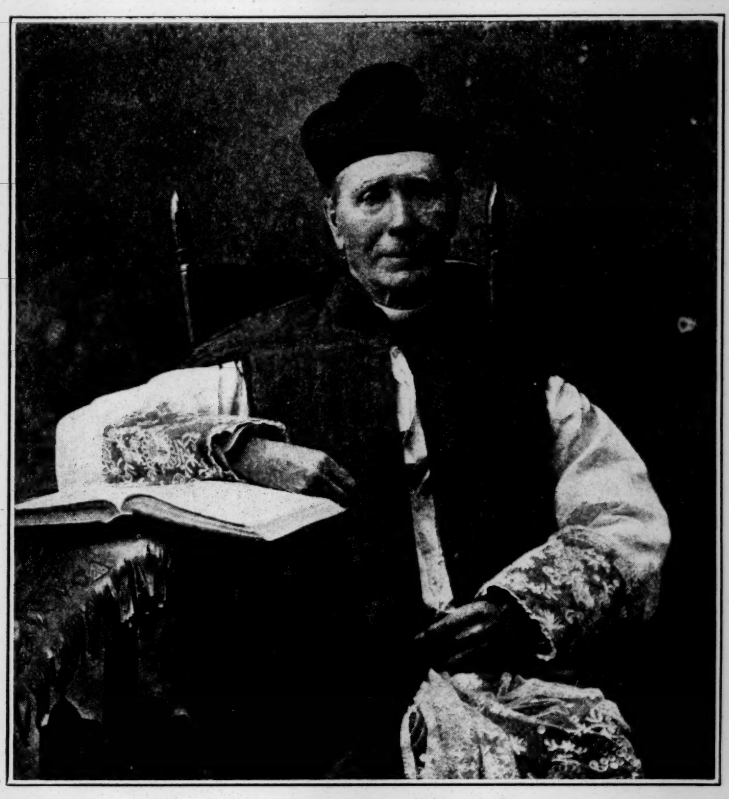

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